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DR. HOOK'S SERMON,

At the Consecration of Clifford Church,

June 8th, 1842.

(*Concluded.*)

But, my Brethren, it is not as a Mediator or Intercessor only, or chiefly, that the Virgin Mary is worshipped in the Church of Rome. To her, the Romanist flies for *direct* refuge and protection; to her he prays *directly* for strength against all his enemies, visible and invisible, and (it is an awful thought!) upon her he calls to say unto his soul, "I am thy salvation,"—although "there is no Saviour beside one," saith the Lord of Hosts. But still farther, to her the Romanists ascribe the attributes of God himself; they address her as their patroness and deliverer; they pray to her to appear to them, and to guide them in their counsels; they address her as able to do all things in heaven and earth. I do not deny that God the blessed Trinity is also worshipped in the Roman Church. But when I speak of the Idolatry of Rome, I ask whether He and He only is worshipped? I might also ask, with reference to some foreign churches, whether God the Blessed Trinity is the *chief* object of worship? And what is Idolatry but the giving to anything created that homage, that adoration, that worship, which is due only to the Creator?

The very reason why the highest title which the Virgin bears was conceded to her by the Universal Church in the Council of Ephesus, that of Mother of God, is a kind of protest against this sin of worshipping her. The Church worships the Lord Jesus Christ and says, "Son of David, have mercy upon us." But this, even, we should not do unless it were our faith that the divine and human nature are united together in the one person of the Lord Jesus Christ, so that they impart to each other their different attributes. The two natures are so blended together that neither subsists without the other, and both together form one single person which cannot be separated in all eternity. Hence, therefore, that which was born of the Virgin we may worship as the Son of David, without Idolatry; for, though the Son of David, he is also God himself. And thus we find that, as in seeking the intercession of the Virgin, the Romanists dishonor the manhood of Christ, so in making her the object of prayer they do dishonor to the Godhead.

Assuredly it was in the spirit of prophecy that St. John wrote the words of our text.—He addresses himself to little children, not to angry controversialists contending for opinions, but to persons of meek, and gentle, and childlike dispositions, and he foresees that to the sin of Idolatry such persons may possibly be tempted; their deep-abiding sense of the Holiness of God, their reverent dispositions, their solemn consciousness of their own unworthiness, will make them realize to their hearts their incessant need of a Mediator, and therefore he sets before them the Lord Jesus Christ as the one prevailing Intercessor, who, through God, is only man, and may therefore be by man approached, even as an elder brother; and in directing them to keep from Idols, he exhorts them to seek no intercession except that which it is the glory of Christians to possess.

It is most important for us to be mindful of this warning and this danger. We, my Brethren, who have been brought up in a pure and reformed branch of the Catholic and Apostolic Church, rejecting all traditions which are not confirmed by Scripture, view with just horror the sin of Idolatry, which, under the Gospel as under the Law, is an abomination to the Lord. But look to Christendom as it now exists, and you see involved in this awful sin the majority of those who profess and call themselves Christians, including many more of enlightened minds. We witness, then, the fact, that this sin, although so strongly denounced in Scripture, can still be so explained, softened, and palliated, as to reconcile to the practice of it those who have been trained from infancy in the Roman Church; and, therefore, we may conclude that, although the difficulty will be greater, it is nevertheless possible that those who have been educated in the abhorrence of it may be gradually led to the adoption of it, (we know it, indeed, to be a fact,) if they are driven to Rome in order to find an outlet for their devotional fervor, and to seek the gratification of the other requirements of an enthusiastic and religious heart.

If the sin of Idolatry be so heinous as, I trust, we all of us consider it to be, we are in duty bound to guard our weaker Brethren, the little children, from this appalling danger. I know that there are some persons who, in the haughty assumption of their own infallibility, would seek to drive into Rome all who differ from them on these points of doctrine which, though held by all the great Anglican Divines, are denounced as Popish by the grandiloquent ignorance of latitudinarian and popular preachers: they virtually say to their opponents—"We scorn you, and we despise you; we hate you, we separate from you; we regard you as semi-papist already; we wish you would leave us at once and become papists entirely." I would solemnly and most earnestly beseech and implore such persons to consider what it is they do; they hold the right of private judgment, and then, because the private judgment of others differs from their own, they would actually drive them to Idolatry. Let it be assumed that they have knowledge, and then I ask them, in the words of the Apostle, "Through thy knowledge shall the weak Brother perish for whom Christ died? When ye do sin against the Brethren and wound their weak consciences, ye sin against me."—There are many persons who feel that they have no choice, but if they leave the Church of England they can only go to the Church of Rome. A Latitudinarian, making his religion to consist in a system of theology, means by a Church, merely an association of persons whose general opinions, as to the sense of Scripture, coincide. If circumstances were to occur to force such an one from the Church of England, he might suffer some worldly detriment; but spiritual damage he would, in his own estimation, receive none. He might unite himself to the Presbyterians or Independents, whose opinions, he tells us, are substantially accordant with the thirty-nine articles; or, if he preferred the liturgy to extempore prayer, he might form a sect, using it, either wholly or in part. But it is *not* so with those who hold in sincerity that article of the Creed which relates to "the Holy Catholic and Apostolic Church;" they, believing in the grace of the Sacraments, will require Sacraments to be duly administered, and they think they can be duly administered by those only who are commissioned to administer them by God, and they hold therefore the necessity of apostolical succession, which, notwithstanding the combined efforts of Romanists and Latitudinarians, they believe to exist in the English Church, which they love, therefore, as their Spiritual Mother. If any party should say to them that the emoluments of an establishment should be administered to propagate the opinions of the majority—"You are in a minority, quit us and form a new sect for yourselves out of the Church, and then we will tolerate you"—this party exhorts them to do what they, whether they be right or wrong in their doctrine, have no power of doing. If driven off from the Anglican Church, they can only have recourse to Rome; and Rome is prepared to receive them by representing her idolatrous acts as no essential parts of her formularies, although, in point of fact, they are. At first the new converts may have their consciences satisfied, but all who are connected with Rome, will end, and must end, in being worshippers of the Virgin; that is to say, of an Idol.

Heresy is indeed to be resisted, but for the sake even of charity we ought to bear in mind what heresy is. No one who considers the Bible, and the Bible only as interpreted by each man's private judgment for himself, to be his religion, can have a right to predicate heresy of any other man, for, morally speaking, one man's judgment is as good as another man's, and if he errs intellectually, he may be regarded as a bad logician, but not surely as a heretic, for he has only done what on the hypothesis he has a right to do. But in the eyes of Churchmen, there is such a sin as heresy, and it consists in perversely maintaining any deduction made by the private judgment from Scripture, when that deduction is opposed to a decision or definition of the Church; on this point the private judgment is to yield to the voice of the Church; but on those points concerning which the Church has not decided, the private judgment has free scope to act, and it is want of charity to deny to them the liberty we assume for ourselves. Heresy is an ascertainable offence, for which men may be prosecuted in the ecclesiastical courts; difference of opinion on points left undecided by the Church may lead to discussion, but by such discussion we ought not to make the attempt to drive out of the Church those who, not being censured by the Church in her courts spiritual, have as much part in her as we have. I am not, then, advocating an undue latitude when I exhort men to pursue a course more charitable than that to which I have just alluded.

If the Church of Rome opens her arms to persons who feel their need, like St. Paul, of being in fastings often, and of keeping their body under, why should we revile those persons who observe the stated fasts of the Church of England? why should such persons be denounced as semi-Papists? Let those who revile them enjoy their own liberty when they assume a dispensation for themselves, but let them not drive to Idolatry those children of the Church of England who obey the direction of their Church in this respect; lest peradventure it may be said of these revilers that they only reviled because they condemned where they saw others engaged in those mortifications of the flesh for which, however great their character or godliness, they felt no disposition themselves. If the Church of Rome attract attention by the opportunities she affords for the performance of good works, let us not be so fearful ourselves of trusting in our good works, which were indeed a sin, as to discourage the practice of them; let us at least believe that good works may be done for the glory of a Saviour beloved and adored, and not from any vain notion of purchasing that salvation which we all know could be purchased by nothing less than the blood of God incarnate.

Is it by her daily services, is it by her festivals and saints' days, is it by affording freer scope to the devotional feelings of the heart renewed by grace, that Rome is gaining ground? Let the clergy of the Church of England obey the Church, and the boasting of Rome will be silenced. Recollect this: our Church is endowed, not to maintain a clergy who are to do good in any way their private judgment may dictate, but that the Church may have servants in every parish prepared to administer *all* the ordinances of the Church to every person who lives within his appointed district, who, being qualified to participate in them, demands them; and he may not forget, as regards those ordinances which are common to the Churches both of England and Rome, that if in the Church of Rome they are decently observed—while in the Church of England, though strictly enjoined by the Prayer-book, they are, from whatever cause, either evaded or so performed as to render them unmeaning forms—an impression is naturally made against those who are regardless of these vows, and in favor of those who observe them; and awful will be the account we shall have to render at the last day, if, through our perverseness or our carelessness, we, refusing or neglecting to obey the directions of the Church, shall be declared the cause, however unintentional, of one weak brother's perversion to the idolatry of Rome. And if it be by the sublimity and grandeur of her services; if it be by giving free scope to the feelings of awe, and mystery, of tenderness and devotion; if it be by appealing to the imagination as well as the reason that Rome, in spite of her idolatry, is alluring the unwary to seek her sanctuaries for worship, in very charity for such souls let us, when offering the Church's sacrifice of prayer and praise to God the Blessed Trinity, endeavor so to conduct our services as to meet the aspiration of their hearts, and the requirements of their nature, when to do this we have only to perform those services as the rubric directs, and with such aids from music as the Church permits.

Enough, and more than enough, has been done with a view to conciliate Protestant dissenters: prayer has given place to preaching; old ceremonies have been abolished, and new ones introduced; and, in the shape of metrical Psalms, a large addition has been made to our Prayer-book;—let something be done now, when the Romish sect is active around us, to save "little children" from idolatry.

Confident we may be, that by that dear brother who has been appointed to this cure, this wise course will be pursued; and be pursued with devoted and unflinching zeal; at the same time with judgment, for his principles will lead him at all times to seek the direction, and to act under the guidance of his venerable and venerated diocesan; who adds to the authority of his paternal office the influence of a long and holy life, spent in the via media of the English Church; and so acting, may the incumbent of the Church now consecrated live to see the blessing of God descend upon himself, and upon you who are to be his flock. For although my subject has led me chiefly to insist upon the principles which will guide his conduct, as the most efficient means under God's grace of preventing the people of this parish from being perverted to idolatry, you will, by acting upon those principles, by taking the Church for your guide, by endeavoring to live up to her teaching, by imbibing through her offices a feeling of devotional love to the Father of mercies, and the God of all comfort; by bringing down Heaven, as it were, to earth, while by the Spirit of your Christ, the only Mediator, souls will be elevated to communion with God Most High. Be not deceived, it is not Popery to act in the spirit of your Church in all its fulness.

But you must say to the Protestant dissenter, you have no Sacraments, and we therefore cannot unite with you; and because he scoffs at baptism, he can hardly take offence. And we must say to the Romanist, your Idolatry separates between you and us, for the word of the Lord is sure which says, "If there arise among you a prophet, or a dreamer of dreams, and giveth a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, let us go after other gods whom thou hast not known, and serve them, thou shalt not hearken unto the words of that prophet, or that dreamer of dreams, for the Lord your God proveth you to know whether you love the Lord your God with *all* your hearts, and with *all* your soul. Ye shall walk after the Lord your God and fear Him, and keep Him, and keep His commandments, and obey His voice, and ye shall serve Him and cleave unto Him." Deut. xiii. 1-4. Yea, the very miracles of Rome, if proved to be true, would on this account be uninfluential.

"*Little children, keep yourselves from Idols.*"

At the close of the service there was a collection, which amounted to £66.

From the London Church Intelligencer.

Charge ***delivered to the Episcopal Clergy of the City and District of Glasgow, May 4, 1842. By the Right Rev.*** **M. Russell, D. C. L.,** ***of St. John's College, Oxford.***

So important are the contents of this sound, able, judicious, and eloquent charge, especially to the younger of our clerical brethren, that its Right. Rev. author, and also our readers, will pardon our occupying more than usual space with extracts from it. In common with his brethren, and the endless variety of sectaries, south and north of the Tweed, and on the continents of Europe and America also, the Lord Bishop of Glasgow feels himself impelled to notice the revival of Church principles in England, and consequently says much bearing immediately upon the present state of the English Church. But, as his lordship truly observes, Scottish Churchmen have very little to do with the excitement about sound principles at present prevailing in England, "because the circumstances whence it took its rise, have not, at any period, extended to the Scottish Church," that is to say, the Scottish Church has *always* faithfully held and propagated those Catholic principles and truths which have of late so happily been revived amongst us here in England. His lordship then briefly glances at the ecclesiastical state of Britain since the Revolution in illustration of what he means:—

"In general, then, I mean to affirm that, owing to her local position and her complete separation from the State, the Episcopal Church in Scotland has been free from the influence of those causes which, in the south, gradually brought the Establishment into such a predicament as almost necessarily led to the reaction which now partially disturbs her repose.

"The causes to which I allude may be traced as far back as the Revolution of 1688, when a sovereign ascended the throne, who himself being without any fixed principles in religion, was desirous, for the sake of public peace and other political objects, to unite all parties on a common ground, where the various forms of Church government and even of theological opinion were not, compared with the end in view, to be held of primary importance. His intention was to introduce such a scheme of comprehension as would include all who held, or professed to hold, the fundamental tenets of the Gospel, and who might be found willing to sacrifice their peculiar notions of ecclesiastical polity as well as the distinguishing doctrines of the several Divinity schools. In a word, he imagined it quite practicable to unite on the same platform of doctrine, discipline, and worship, the Presbyterian and Episcopalian, the Arminian and the Calvinist.

"In pursuance of this object he obtained the aid of some divines, and, among them, of the celebrated Bishop Burnet, whose work on the Thirty-nine Articles was not less calculated to remove differences on debated questions, than to establish the faith of the Anglican Church on the broad ground of Scripture. You require not to be told that the purpose contemplated by his majesty, though aided by no small portion of learning, was not fully realized; being, in truth, utterly impracticable without the most extensive sacrifice of personal honesty and public faith. But the attempt produced effects which did not pass away with the ruler at whose suggestion it was undertaken. An inroad was thereby made upon the old Church feeling which had distinguished the great divines of the preceding reigns; and a downward progress was commenced from those high principles which supported primitive truth and order, during the discouragements of the Commonwealth, and the more dangerous period of licentiousness and infidelity that succeeded the Restoration. In the reign of Anne, notwithstanding her personal attachment to the ecclesiastical estate, Low-Church views continued to gain ground. It is true that, under her auspices, Potter wrote his able *Discourse of Church Government*; but the feeling of the age was against him; and the lax notions of Hoadly sank deep into the men of the next generation, who remembered not the eloquent learning of Jeremy Taylor, the piety of Sanderson, nor the uncompromising orthodoxy of Bishop Bull.

"Upon reverting to the annals of last century, you will find that its beginning was marked by a great change in the theological literature of England. During the inauspicious administration of Charles the Second, scepticism—[as a result of the fanaticism and disgusting hypocrisy of the Cromwellian usurpation]—spread to a great extent among the higher classes; the evidences of Christianity were subjected to a severe examination; and it had become fashionable for men of wit and literary pretension to indulge in the freest strictures on the doctrines as well as the primitive history of the Christian faith. Even some of the philosophers of the period openly professed what was called Deism; a system of opinions which implied a total disbelief in all revealed religion.

"To meet this assault the divine came down from the high places of his creed, and assumed arms similar to those with which he was attacked. Finding himself surrounded by profound reasoners and acute thinkers, by men who had resolved to discard everything which was incapable of analytical examination and logical proof, he deemed it necessary to cultivate the powers of argument, and to call to his aid all the resources of metaphysics, rhetoric, and natural theology. Hence we find that many writers of eminence at this period who undertook the defence of the Christian cause, narrowed very much the limits of the faith, in order that they might maintain with success the ground which they deemed it expedient to occupy. The Gospel, robbed entirely of its true spirit, of its peculiar energies, and of all its diviner aspects, gradually assumed the appearance of a philosophical system illustrated in the language of Scripture. The Churchman of that feeble epoch had neither courage nor power to assert the authority and value of the holy mysteries to which he had bound his conscience. Nay, we are assured that a correspondence was maintained between certain prelates who possessed the confidence of government, and some German divines suspected of looking with a favorable eye towards the dogmas of Socinus, to determine whether a doctrinal and ecclesiastical uniformity might not be established among all the Protestant Churches and sects of Europe. The mere proposal to accomplish such uniformity shows the extent to which either party was disposed to yield; and there is no room for doubt that Archbishop Tillotson acceded not less to the spirit of the times than to the wishes of the sovereign, when he listened to the overtures of the rationalizing doctors in Switzerland and Prussia.

"The Church had now fallen on evil times, and her glory was diminished in the eyes of all orthodox communities. In Jewell, Hooker, and many others, she had possessed a treasure of learning, wisdom, and piety, which on all occasions found utterance in such a rich and fascinating eloquence as to add greatly to its value. These men were so wholly possessed by their subject, and so entirely devoted to its consideration, that the great truths of divinity were worked into their inmost hearts, and became a part of their very nature. No earthly motive could have induced them to depart from their principles, or to found their preaching and arguments on any other ground than the very highest. But the example and the influence of those great characters passed too soon away; and with Bull, Taylor, Jackson, and a few others, the older school seemed to expire, or at least to fall into abeyance. For a brief space, indeed, the ancient vigor was partially renewed in Stillingfleet and Waterland; yet even in them, while there was the same store of learning, the same sound judgment, the same reverence for Catholic antiquity, and perhaps the same devotedness to their subject, there were wanting the copiousness of diction, the exuberance, the warmth, and the tenderness which fix the words of Hooker and of Hall in the deepest places of our memory.

"An apology has been suggested for the divines who flourished in the earlier portion of the last century, by the fact, already stated, that infidelity was so openly avowed by men of genius as to give a new turn to the studies of theological writers. It became their object to defend not the mere outworks, but the citadel itself; not any particular form of Christianity, but the main truths of the Gospel, considered as a divine revelation. They had to combat sophistry with sound reasoning, rather than mistaken opinions with deep professional learning; and to this necessity we are indebted for a series of valuable works in reply to the Deists, which retain their reputation and may be read with advantage even at the present day. It is, indeed, to be regretted that such a necessity should ever have existed, for the effect of it was most paralyzing and deadly. The perpetual weighing of evidence, the exposure of sophistry, the replying to fallacies founded on abstract principles, is an unfavorable employment for the mind, viewed in reference to the purifying of the heart, and the elevation of pious feeling. The intellect may be improved, but the moral nature is left untouched and uncultivated; and the hurtful tendency of this species of mental exercitation was but too visible in the writers who attracted the largest share of public notice during the first fifty years after the Revolution.

"It is not, as some have insinuated, that those learned men had, to no small extent, ceased to hold the great truths of the Gospel. On the contrary, they were not less zealous than able in defending the leading doctrines of revelation; but it must be confessed that, in replying to philosophers, they frequently forgot that they themselves were divines and Christian ministers. Those who are acquainted with the various Lectures founded by Boyle and others, and who have read the elaborate discourses pronounced by Kidder, Gastrell, Harris, Bentley, Samuel Clarke, Bradford, and Blackhall, will understand what I mean. A school grew up with very peculiar and distinct features. The men who composed it were ingenious, acute, and philosophical, maintaining the low ground on which they stood with remarkable dexterity. Their style, though cold and dry, was clear, and well suited to the character of their dissertations. They moved with great regularity in their contracted orbits, giving a steady light, though neither brilliant nor exhilarating. Moderation was their watchward; and the principal end of their labors was to find out some middle path between the lofty divinity of the preceding age, and the diluted theology which had been introduced from the continent. Their maxim too often was to surrender what were considered the less important tenets and usages of their own communion, that they might be able to retain the remainder with greater safety—a maxim which is always dangerous and often impracticable.

"If you wish to ascertain what species of fruit grew on the tree I have now described, go back some thirty or forty years, and ask what was the character of clergymen in England, and what were their notions concerning the constitution of the Church and the nature of the ministerial office. The Venerable Hooker, Bishop Hall, and the learned Leslie, had been succeeded by such writers as Jortin, Balguy, and Powell; men, no doubt, entitled to respect for their talent and acquirements, but who were so exceedingly lax in their principles that, while they perpetuated the notions of Hoadly on high doctrinal points, they seemed to teach that any one form of ecclesiastical polity was as good as another, provided it were sanctioned by the civil government. The older divines, the glory of the Anglican Church, dwelt with the utmost earnestness on her constitution and the ministerial commission, as necessary for the due possession of the sacraments by the people. They taught plainly that priests are nothing of themselves; that their value is derived from their office, and from the commission to minister in their Master's name which that office gives to them; and that human laws can no more make a priest than they can make a sacrament. But when the new school had possession of the Church, it was taught that the injunctions of the apostles, and the constant practice of the whole Christian world during fifteen hundred years, cannot be of any consequence to us, if we shall be pleased to conclude that a Church can subsist without a bishop, and a priest without ordination; that the State can create ministers of God's word at its own pleasure and after its own fashion, and that such persons are fully qualified to dispense the word of life and the sacraments of the Gospel. These low notions were but too common beyond the Tweed at the close of the last century, and have not yet perhaps altogether disappeared. If you desire to know how such miserable degradation could enter into a communion which had once heard the truth from the great lights of the seventeenth century, you will find it was let in by that race of low divines, who made it their boast to take what they were pleased to call the common sense view of every question in theology, and treated with derision every one who taught that in the mysteries of the Gospel there are things which we can neither touch, taste, nor handle, but which are as necessary to our spiritual life as the air we breathe, and as true as the oracles of God.

"Under the chilling influence of that heartless system, where the principles of secular learning had in a great measure supplanted the authority of divine revelation, the Church lost her power over the public mind, and had a name to live, while in most of her essential attributes she was really dead. Her solemn rites, now little understood and less valued, had sunk into mere formalism; and the great doctrines on which her foundations were laid were seldom enforced by the priest, and came at length to be reluctantly received by the people, who had been gradually allowed to lose sight of their vast importance.

"Hence a great evil arose, to which the present crisis may be distinctly traced, and of which, indeed, it is in some degree the necessary result. About the beginning of the present century, a number of zealous men appeared within the precincts of the Church who lamented her inactivity and condemned her want of zeal; and seeing among some classes of the dissenters a more ardent spirit, a deeper interest in the spiritual welfare of their fellow-creatures, and a more honest attachment to their own principles, they attempted to transfer to the Establishment some portion of the living flame to kindle the coal on her altar which no longer gave either light or heat. [Not so much light and heat? The fire was not quite out, as his lordship's words imply.—Ed. Ch. In.] They encouraged a revival, but too much, unfortunately, in the language of dissent; they labored to rebuild [repair? the building was not down, but decayed and not properly employed.—Ed. Ch. In.] the temple, but paid too little attention to the original plan or the proper materials; and accordingly there were thousands and tens of thousands who applauded their motives, who yet could not approve their proceedings, and were grieved to see the Church outwardly supported by those who slighted her principles and paid small respect to her ritual. In point of fact, the most active persons, during a considerable period, were those who did not glory in the name of Churchmen, but who, symbolizing rather with the advocates of dissent, gave their countenance to certain shades of doctrine which could not boast the authority of primitive times. A painful crisis hence arose; the house seemed divided against itself; and while the priest at every altar announced his belief in the Holy Catholic Church and the communion of saints, there was neither catholicity in doctrine nor unanimity in sentiment.

"It was obvious to all that such a state of things could not long continue. Those who had accustomed themselves to mark the progress of events, and to watch the indications of God's Providence, cherished a hope that the evil would in due time correct itself; that though the blood had forsaken its wonted channel, and a lethargy had seized the whole body, warmth would return to the cold heart, and distincter views to the erring head. In the moral as well as in the natural world there are always in reserve certain compensating principles which are usually called into action by the very excess which they are calculated by Divine Wisdom to check and adjust; and though for a time, under the influence of human folly, one extreme may produce another, the due balance is at length obtained.

"It may have fallen under the notice of some of you, that the movement in the south was foreseen by one at least of those who felt that the Church could not always persevere in her downward course, but must either resume her essential doctrines or consent to perish. Addressing a brother clergyman he said:—'I seem to think I can tell you something which you who are young may probably live to see, but which I, who shall soon be called away off the stage, shall not. Wherever I go, all about the country, I see amongst the clergy a number of very amiable and estimable men, many of them much in earnest and wishing to do good. But I have observed one universal want in their teaching: the uniform suppression of one great truth. There is no account given anywhere, so far as I can see, of the one Holy Catholic Church. I think the causes of this suppression have been mainly two. The Church has been kept out of sight partly in consequence of the civil establishment of the branch of it which is in this country, and partly out of false charity to dissent. Now this great truth is an article of the creed; and if so, to teach the rest of the creed to its exclusion, must be to destroy the analogy or proportion of the faith. This cannot be done without the most serious consequences. The doctrine is of the last importance, and the principles it involves of immense power; and some day not far distant, it will judicially have its reprisals. And whereas the other articles of the creed seem now to have thrown it into the shade, it will seem, when it is brought forward, to swallow up the rest. We now hear not a breath about the Church; by and by, those who live to see it will hear of nothing else; and just in proportion, perhaps, to its present suppression, will be its future development. Our confusion, now-a-days, is chiefly owing to the want of it; and there will yet be more confusion attending its revival. The effects of it I even dread to contemplate, especially if it come suddenly. And wo betide those, whoever they are, who shall, in the course of Providence, have to bring it forward. It ought especially of all others to be matter of catechetical teaching and training. The doctrine of the Church Catholic and the privileges of Church-membership cannot be explained from pulpits; and those who will have to explain it will hardly know where they are, or which way they are to turn themselves. They will be endlessly misunderstood and misinterpreted. There will be one great outcry of Popery from one end of the country to the other. It will be thrust upon minds unprepared, and on an uncatechised Church. Some will take it up, and admire it as a beautiful picture; others will be frightened, and run away and reject it; and all will want a guidance which one hardly knows where they shall find. How the doctrine may be first thrown forward we know not; but the powers of the world may one day turn their backs upon us, and this will probably lead to those effects I have described.'"

This remarkable prediction appears also in Dr. Pusey's *Letter to the Archbishop of Canterbury*, (whence the Bishop of Glasgow takes it,) and was mad by the Rev. T. Sykes, of Guilsborough, Northamptonshire. A great part of it is now being fulfilled to the very letter; and one is astonished at the accuracy of the foresight of this good priest of God. But by the movement which has lately agitated England's Church, the bishop says the Scottish Church has not been influenced; and that consequently all insinuations that our brethren on the north of the Tweed have adopted any novelties, as they are falsely called, from us, is without the slightest foundation in truth. His lordship then addresses himself more particularly to the affairs of the Scottish Church, and to those of his own important diocese, strongly enforcing upon his clergy the duty of diligent catechising, and of prayers on week-days; stating that his own practice has ever been to have public prayers on Wednesdays and Fridays during Lent, and on every day throughout the year for which the Church has provided an Epistle and Gospel.

From the London Morning Post.

THE BISHOP OF EXETER'S CHARGE.

The Low Church party are constantly exhibiting a list of bishops who have protested against the revival of the ancient discipline of the Church, as contended for by the writers of the "Tracts for the Times." To those who have seen this list, and there are few Churchmen who have not, it is well known that the name of the Bishop of Exeter is one of the first. It will not, under these circumstances, be amiss if we refer briefly to the admirable Charge in course of delivery by his lordship to the clergy of his diocese.

His lordship having glanced at the principal events that had occurred since he last met the clergy at a visitation, observed, that the prevailing sentiment of their hearts must be that of humble and fervent thanks to the divine mercy, which had enabled them not only to maintain the outward form of the national Church, but in spite of all the dangers with which they were threatened, also to aspire to a wider sphere of usefulness, cheered and stimulated to increased energy by the increasing zeal of the people, and the active co-operation of many of the most eminent and good of the community in which they dwelt. "Many," said his lordship, "are yearning for a deeper insight into the true principles of our communion. The Church is now no longer regarded as the watch-word of a party, but is treated as the city of the living God, and those who exercise their privileges aright will be fitted for the citizenship in that heavenly Jerusalem. This improvement in the temper of the times demands from us increased diligence, and imposes upon us increased responsibility in the discharge of our ministerial office. The age in which we have to work is one of unexampled intellectual activity applied to the investigation of religious truths, and it will be the opprobrium of the clergy if they are not able to meet, to satisfy, to direct it."

The Right Rev. prelate having introduced his subject with these remarks, thus proceeds to speak of the writers of the "Tracts" to which we have alluded:—

"With whatever calumnies these writers have been assailed, their example has had one peculiar benefit, that of leading to a more intimate study of theology, and an improved acquaintance with the primitive fathers. Their lives and learning are most exemplary. I scruple not to repeat the avowal which I made three years ago of my own feelings of the debt which the Church owes to them for exciting an energy in the direction of a study of the constitution of Christ's Church, and the principles of our Christian faith. I refer to what has been said of them by one who is best able to speak of their labors, their own venerated diocesan—differing as he did from them on some important points, this venerated bishop was compelled to do a simple act of justice towards those who had been most unjustly assailed—he felt bound to regard them with respect and gratitude as able and pious men who had labored most earnestly and most usefully in the Church of Christ. The stimulus they have given to a life of prayer and godliness have produced the best results. It would tend to enforce a more exact observance of the liturgy and the rubrics of the Church."

His Lordship has spoken in the strongest terms of condemnation of those who have striven to exalt the ordinance of preaching above prayer; on which subject there had, since the days of the Reformation, been two parties. He need not point out to the clergy on which side the authority of the Church rested. He properly spoke of the Prayer Book as meeting all emergencies in the Christian life, from the baptismal font to the grave. The subject of the Ecclesiastical Courts, and the intention of Sir Robert Peel to improve them, the law relating to seats in church, and other subjects affecting the Church generally, and more immediately his own diocese, then engaged the bishop's consideration.

COMMUNICATIONS.

For the Churchman.

However apt men may be to consider the age in which they live as one of great importance, we do not, we think, greatly err when we look upon the present time as being of peculiar interest to the Christian, and that not so much because of events now transpiring, as on account of events foreshadowed by the tendency of things around us.

That a great commotion has been excited in the Christian world, will not be denied, however men's opinions may differ as to its cause. For ourselves, we think it must be ascribed to an arousing of the Catholic spirit. The Oxford tracts (however faulty they may be) have at least had one good effect: they have attracted general attention to the subjects of which they treat. The firm ground which they take, and the bitterness with which they have been assaulted, have induced men to turn their studies more generally to Church doctrines than they had hitherto done. They find that their reasons can no longer be satisfied with the vague idea that there is some such thing as a Catholic Church beautiful in theory, but of no practical importance. There is an evident shaking of old errors, an universal spirit of inquiry has been awakened, men are becoming afraid of the tottering grounds on which they have so long been slumbering, and many are raising the inquiry, "Where can certainty be found?" If their own party or sect cannot offer them this, they will seek for it elsewhere. Amid this commotion, all kinds of questions are debated, doctrines that have been clamored down for years are now boldly and openly discussed, and through the storm of contending opinions the true Church alone can hope to remain unchanged; all merely human institutions must be moved.

Now we think that among all this confusion, three grand divisions are forming, which will, before many years have passed, be plainly distinguished. On the one hand, we find the Papal Church, with its claims of infallibility, and supremacy over all others. Opposed to this extreme are the Latitudinarians, with their rejection (more or less) of all authority in the Church; claiming the right for each man to frame his opinions according to the light of his own private judgment. While between the two stands the Catholic Faith: firmly denying to any one branch of the Church a right to rule the whole. As firmly forbidding any one to take from or add to, according to their private opinions of right or wrong, that "faith once delivered to the saints," of which, since Apostolic times, she has been the keeper and witness. These divisions may even now be traced; and between these the grand battle of truth against error is to be fought.

It is then, more urgently than ever, the duty of every Catholic warrior to gird him for the fight, and to burnish up and prepare his armor. And since nothing so weakens the cause of truth as dissensions among its defenders, it behooves us all to guard warily our conduct towards our brethren, that we should give them no occasion for being offended; nor should ourselves be quick in taking fire at chance expressions or stray words; nay, we should be willing to bear with what is positively injurious, rather than be the cause of disputes among the defenders of CHRIST's Church.

"See how these Christians love one another," in old times was spoken as a distinguishing characteristic of the Church. Alas! could that be said of us now? We can only judge of love by its fruits: and are the hot discussions and angry recriminations which are rife among us now, the fruits of that wisdom which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, (or wrangling,) and without hypocrisy?" Differences of opinion there ever will be: but when Christians differ, let them differ not as worldlings, but as Christians; it is the spirit shown, rather than the discussions, which is blameable. There is no need, because we agree not with a man on all points, that therefore we should entertain personal feeling against him, or accuse him of wrongful motives. The Christian must distinguish between the sinner and the sin—his love for the former teaching him to hate the latter. He is to take the breastplate of love, as well as to be girt with truth. And especially towards his fellow soldiers, members of the same body, should his conduct be marked by love and peace, showing the presence of that charity which "suffereth long and is kind, which doth not behave itself unseemly, is not easily provoked, thinketh no evil."

But if such gentle conduct be incumbent on every Christian, how much more strongly are the ministers of the Gospel bound to walk, in this respect, worthy of their high calling! To them it is that the laity are to look for examples of every Christian virtue, both of sound doctrine and of unblameable lives. Their duty it is literally "to practise what they preach;" they should remember, that example is better than precept. Above all, knowing the infirmities of their own nature, they should "have fervent charity among themselves," grieving over the failings of a brother, rather than holding them up for the world's inspection. Our Saviour laid down this rule: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," and only after repeated remonstrances, "to tell it to the Church."

Now, the rule most followed seems to be: If any thing in the conduct of your brother offend you, write an article against it for the paper, and make it a little sharp, or it will not hit. This rule you may follow unreproved; but if you address a private remonstrance to the same person, it would be impudent, meddling, &c. And the consequence is, that quiet, peaceable men, open the weekly papers of the Church with fear and trembling, lest some new dispute should have arisen, or lest the columns should disclose one Presbyter's censure of his brother, or even of a Bishop. Many men can bear me witness that such is the case. And have we not cause? It is not so very long time ago, that an encounter of wit, worthy of a court of law, took place on paper, between some of the most eminent Presbyters. And only two or three weeks have past, since a Bishop was given to understand, that, in the opinion of one member of the Church, he took too much upon himself!

Do the clergy ever reflect, what must be the results of such inconsistency? Laymen have better means of judging; and they can assure them, that it counteracts the effects of their ministrations, and lessens the reverence men feel for their holy office. It is true, all are not thus blameable; but do they exert their influence to soften those that are? The evil effects are shared by all: all, therefore, should join in condemning the evil. If they love the Church, if they wish to see her triumphant, if they love their fellow men and would wish to do them good, let them show unity and love among themselves; and remember, that laymen cannot but think of St. Paul's precept: "The servant of the LORD must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

B.

For the Churchman.

THE PRESBYTERIAN MARRIAGE QUESTION.

Mr. Editor,—The Churchman of the 2d ult. repeats the promise of a former number, to publish one or more articles upon this highly interesting subject; one, involving the feelings of some of the wisest, purest, and best people, from one end of the country to the other.

The General Assembly of the "Old School Presbyterians," recently in session in Philadelphia, has deposed and excommunicated one of their ministers, for marrying with the sister of his deceased wife. The Rev. Mr. M'Queen was charged with nothing further; and the reprobation with which this sentence has been received by the leading press and an enlightened community, manifests its importance. It has occurred to many, that if the clergy submit to such oppression, party practices may soon be brought to bear upon the liberty of the laity. Virtue and morality require, that this question should be settled; and reason and common sense demand that it should be done without prejudice, and upon principles of law and religion.

The proposition is monstrous, that any person, or set of persons, calling themselves Christians, should in this land of law and intelligence, claim the power of ruining an amiable man, and that man a clergyman, by stigmatizing an act, righteous in itself, and opposed to none of the laws, either of GOD, or the country in which it has taken place.

It is remarkable, that a body deemed reverend and learned should have precipitated action in a case involving the rights, liberty and happiness of a citizen, without pausing to consult either the Bible or the statute-book. It is more than remarkable, that the Conscript Fathers of a communion claiming as Apostles and founders, such men as Calvin and Knox, should yield to prejudices, founded upon the assumptions of a corrupt Church; assumptions only calculated and intended to increase the sale of *indulgences*. It is known to all versed in ecclesiastical history, that this was one of many restraints laid upon the consciences of men, for the purpose of filling the coffers of the Church of Rome.

It has been said, that this connection is nowhere forbidden in the Bible. The ground might have been more strongly taken, for by the Mosaic law, the man was strictly enjoined to marry his brother's widow, and there are various instances of severe punishment for failure to do so; and as this law, though referred to by the Messiah, was never abrogated, surely the inference is strong in the case before us. He must be a bold man, at least, who ventures to censure.

The Church in England, constrained by the vices of Henry VIII., and struggling under the weight of its connexion with the state, submitted to his views; but the practice in that country has been to consider the prohibition as founded in error and prejudice; and the recent attempt in Parliament to take off all show of restraint, notwithstanding party influence, was well nigh successful.

It must be vain, in the present improved condition of the public mind, to endeavor to revive obsolete abuses, or increase human suffering by imposing idle and frivolous restrictions, restrictions founded neither in virtue nor common sense, nor in divine or human law.

It might not, comparatively speaking, often happen, that persons thus connected, should fancy each other, or wish to marry; but what could be more reasonable and just, than a marriage upon such intimate acquaintance? To whom would a dying Christian mother most readily intrust her helpless children? And where may the anxious father of such children turn for a connection, which, breaking no long cherished ties, shall secure more tender solicitude and affection?

Right minded men desire the support of religion and law; and know, that these have no such enemies as prejudice and fanaticism.

I call your attention to this subject, Mr. Editor, as a philanthropist, and because I look upon the press as the palladium of liberty, and a refuge for the oppressed.

By giving this a place in your valuable and widely-circulating paper, you will oblige a subscriber in

HUMANITY.

For the Churchman.

CONVERSATIONS WITH SECTARIANS.

NO. III.

Churchman. Do any of the members of your society ever profess to be *perfect?*

Methodist. O yes! Brother Beeswax got *perfection* at our last contracted meeting. He is far up Zion's hill.

Churchman. The Scripture command is, "Be ye perfect, as GOD is perfect." Do you suppose your brother Beeswax is as perfect as GOD is?

Methodist. Well—I cannot say for that; but I know that he got *perfection*, for I was sitting by him, and saw him when he got it; and he told me, afterwards, that he had all the *feelings*.

NO. IV.

Churchman. When the sacrament of the Lord's Supper is administered in the Church of Rome, does the priest *break* the bread when he gives it to the people?

Romanist. No, Sir; that is done for us at the baker's.

K. I.

For the Churchman.

THE PAPISTS AND THE NESTORIANS.

Mr. Editor,—Your correspondent "Ephesus" labors to prove, in your paper of last week, that it is incorrect to say that the Church of Rome has received any portion of the oriental Christians into her communion without a *change* of their tenets. Now, without going into the question of what was done in India, in reference to the Syrian Christians there found, I could ask whether, during the last 100 years, the Nestorian Christians of Mesopotamia have not been received into communion with the see of Rome —or rather have not been *forced* into that communion—without any change in articles of faith? Mr. Southgate distinctly asserts that this is the case. In his Chapter on the Chaldean Church, (Tour, vol. 2, p. 231,) speaking on this point, he says—"there has been no change in articles of faith, *no renunciation* of *the Nestorian heresy*, no introduction of a new creed, no tangible and formal act of reception of the doctrines and usages of the Romish Church." According to this writer, the present venerable patriarch, when a youth, and expecting shortly to enter the patriarchal office by right of succession, upon the death of his uncle, was led by a stratagem of the Papists, through fear of losing the office, to send in his adhesion to the pope. I will not take up your paper with the details of this transaction, nor of the troubles which ensued. Suffice it to say, that the conversion of the Nestorians, being thus effected by the act of their patriarch, was, in his judgment, "rather formal and nominal, than minute and practical."

Now, if these things are so, the mouth of the papist is shut when he attempts to charge us with heresy and schism on account of any intercourse which members of our Church may have had with the Nestorian bishop now in this country. If these things are *not so*, let them be disproved.

CONQUISITOR.

P. S. As the Bishop of Maryland would probably not maintain that the Nestorians and Monophysites were *one and the same body*, it is needless to say anything further on that point.

For the Churchman.

Mr. Editor,—The wants of the Church in the Southwest, will, I trust, be a sufficient apology for my addressing you this communication. My remarks are the result of twenty years' experience and observation, during which time the immigration of Episcopalians into Alabama, Louisiana, Mississippi, and Arkansas, has been immense. They are from all parts of the Christian world, are to be met with in every town and neighborhood, and in numbers far exceed the estimates usually made of them by our northern brethren. They are not all now *known* as Episcopalians, for the want of their own Church services has driven them into other folds, and by far the greater portion are living without religious services of any kind. Great exertions have been made, by a few zealous laymen, to obtain clerical services for some of these scattered children of the Church, but their efforts have been almost in vain. Some of the *elives* of the General Theological Seminary have, it is true, come among us, and it is equally true, that, with very few exceptions, they have found the field of labor uncongenial, and have soon "turned back," to enjoy the comforts and refinements of their native region. Their armor has not been suited to our warfare, and they have shrunk from the contest before them as soon as the field of action was in view. Those of them with whom I have become personally acquainted, are men of undoubted piety, good education, and genteel appearance and deportment. They are ambitious of fame, and zealous of good works; and yet, with such good qualities, they would be nearly useless in this region, even if they were contented to live here. Their fault is that of education. They are sent into a field of labor for which they are not qualified, and it cannot be expected that their efforts will be satisfactory to the people, or to themselves. They are reared and educated in the midst of, and by, northern men, who are not able to understand the different qualifications which are required for the exercise of the ministry in the gorgeous temples of the East, and the temples of nature in the Southwest. They cannot appreciate the difference between a holy warfare in a camp overflowing with all the luxuries of the world, and sheltered from even the dews of heaven, and a warfare of the wilderness, where the battles are fought under the canopy of the skies, and with no other helmet than that of "salvation," and no other breastplate than that of "righteousness" —where a soldier of the cross must not only possess an apostolic spirit, but be prepared to submit to apostolic privations and hardships. Such are the men required to carry on the work of the Church in the Southwest, and it is idle to expect to find them in our northern seminaries. Their pupils are fitted and prepared for quite a different sphere of action at home, and we ought not to expect them to accommodate themselves to the circumstances of this country. All experience goes to show that such expectations are vain.

What, then, is to be done? Shall we wait patiently until our parishes are organized, and our church edifices erected, before we begin to enjoy the manifold benefits of the ordinances of religion? Must we provide all the comforts and luxuries of a New England or a New York parish, for the clergy, before our children can be instructed in their religious duties, or their parents receive the holy sacraments? Shall we not rather take measures to provide a corps of pioneer clergymen, whose knowledge of the country, education and habits, will qualify them for the performance of the high and holy services of which we stand in such great need? These are questions which may well be considered by the Church, without farther delay, and the object of these remarks is, to suggest, whether the most proper course would not be, to adopt some plan, which will secure the preparation of young men for the ministry, *by private instruction*, and as near the field of labor as possible. The materials for such a ministry might be found in the Southwest, and might be made to answer all the purposes of the Southwest, until our parishes are prepared to offer the same advantages to northern clergymen which they expect from their own. Our clergy would not be, perhaps, so thoroughly educated, as those more highly favored, but they would certainly be better fitted for their peculiar duties, and probably not less zealous in the performance of them.

No occupation in the world requires, so much as this, that an apprenticeship should be served to qualify a man for its successful prosecution; and yet men are sent daily into the field of labor who know nothing, practically, of the business of their LORD and Master. Is it at all surprising that so many of them should think it the duty of the people to serve *them*, rather than consider it *their* business to work for the people? More experienced clergymen are apt to take a different view of the matter, and they are, or ought to be, qualified to instruct apprentices. This instruction, to become effectual, should extend not only to the whole course of pupilage, but embrace at least a year after the order of deacons is conferred. From men thus prepared for the high and holy duties of the Christian ministry, we might reasonably expect a constant, laborious and self-denying devotion to their duties. The young as well as the old, the bond as well as the free, might reasonably expect that their spiritual welfare would be cared for. Clergymen thus instructed would become familiar with our liturgy, and be able to appreciate its beauties and adaptation to the wants of sinners. They would incur little risk, in their use of it, of diverting the minds of worshippers from the seriousness of devotion, by the blunders of ignorance, or the inanimate prosing of listlessness. A proper course of apprenticeship, under the guidance of an experienced and zealous clergyman, would, I am sure, qualify a young man for the high and responsible duties of the ministry, better than it can be done in any public seminary, where many of the most important duties are known only in theory—where there are no parochial Sunday schools—no ignorant and unlearned servants to instruct—no sick and poor to be visited—and, I presume, no teachings of liturgical reading; but where the composition and delivery of sermons are the principal, if not the only parochial exercises taught, throughout the whole course of instruction.

A LAYMAN OF THE SOUTHWEST.

THE CHURCHMAN.

SATURDAY, AUGUST 6, 1842.

THE CHURCH IN THE SOUTHWEST.

In another column will be found a communication from "A Layman of the Southwest," in relation to the difficulties experienced in obtaining clergymen for that region. It appears to us that the writer has referred some things to a wrong cause, and has not given that consideration to others, to which their force entitles them.

That the want of clergymen is deeply felt throughout the whole of that extended country, is unanimously affirmed by those acquainted with its situation. From time to time, the bishops of those parts have brought the subject before the Churchmen of other sections of the Union, and made every exertion in their power to remove the difficulty. Yet, as the number of those admitted to holy orders every year in the older dioceses has scarcely sufficed to answer the demand for their services at home, but few could be spared for other fields of labor. Of those who have gone West, the greater number, after a brief sojourn, have "turned back" to the quarter whence they came. From these two circumstances the bishops have come to the conclusion that the more preferable, if not the only course, is to endeavor to raise up men on the spot—to educate clergy from their own numbers, and not be obliged to depend on the other sources which have, so far, generally failed. Should they be enabled to put this plan into general operation, the result will doubtless prove the wisdom of its adoption.

But why do the young clergy from the East so generally return? As far as our knowledge of them extends, we think "A Layman" has not done justice to these Soldiers of the Cross. It is undoubtedly true that those who have been accustomed to the "comforts of their native region" would desire to possess them, if possible, during their lives. Yet as most theological students are men of small worldly possessions, our correspondent has probably overrated "the refinements" they have enjoyed at home. The reason which usually induces them to leave the West is of a different character from the mere desire of a comfortable and easy situation, where they may officiate in "the gorgeous temples of the East." Not being generally persons of robust constitutions, they find themselves physically incompetent to undergo the labor required in order to be as useful as they could wish. Having suffered from the local diseases of the country, they are compelled, by this, to change their residences.

Nor can we agree with our correspondent that a band of clergy less thoroughly educated would be better fitted for their peculiar duties as pioneers in the Southwest. However desirable it may be that a clegyman should be well acquainted with the character and circumstances of the people among whom he labors, at the very commencement of his ministry, yet, as a few months' experience will furnish the information, the price which "A Layman" would be willing to pay for this temporary advantage is far too great. There seems no reason why the clergy of the Southwest should not be, at the least, as well and thoroughly fitted for their work as those of any other portion of the country. This can only be done by pursuing the same studies to the same extent. The same truths are to be advocated, the same errors combatted, and the same objections answered, as in the North and East; and if there be any difference in the claims of the two districts, the Southwest calls for the more able man. The whole country has been denominated the "Paradise of Sectarianism," and the term is especially applicable to those portions on which the wave of immigration rolls. In these districts, additions to the long catalogue of heresies and schisms are constantly made, and this evil will increase, and become more difficult to repress, until men discover the truth, that the divinely appointed mean of knowing the will of GOD, and serving Him in the most acceptable manner, is *listening to, and obeying, the* PROPHETICAL VOICE OF THE CHURCH.

It seems to us that the system of education which our correspondent favors would not be free from serious objection, if, in the idea of *apprenticeship*, he include a practical acquaintance with "many of the most important duties" of the ministry. The term of candidateship for holy orders is, very properly, devoted to laying the foundation for *future* usefulness. It seems neither desirable nor practicable, that a student of theology—layman, as he is—should give much time and attention to the discharge of functions altogether clerical in their nature. If he have acquired the *theory* of these, during the course of instruction, he has obtained all that he can with propriety acquire, until the broad and high division which separates the clergy from the laity has been passed. The *practical* acquaintance with parochial duties must be deferred until, by ordination, their discharge is made obligatory upon him.

E.

JOURNALS OF THE CONVENTIONS.—We have received the Journals of all the Conventions that meet in the early part of the year, and we rejoice at the indications they contain of the rapid growth and prosperity of the Church. The respective diocesans appear to be more than ever abundant in their labors, and the clergy generally seem to be more than ever devoted to their holy work and "labor of love."

It cannot fail to rejoice the heart of every lover of true religion, to learn the increase of confirmations and additions to the communion which are detailed in the parochial reports. We hail these indications of the spreading glory of the Church with sincere thankfulness to ALMIGHTY GOD. Although every year exhibits a goodly increase, yet how many thousands are there still destitute of the *means* as well as the *power* of grace! There is still much need that all who love CHRIST and His Church should daily use the prayer of the prophet Habakkuk: "O LORD! revive thy work in the midst of the years, in the midst of the years make known; in wrath remember merey."

SEARS' BIBLE BIOGRAPHY, *or the Lives and Characters of all the Principal Personages recorded in the Sacred Writings, practically adapted to the Instruction of Youth and Private Families, with several hundred engravings*; 500 pp. 8vo. New York: R. SEARS, 122 Nassau-street.

From a cursory examination of this work, we feel free to commend it to the favorable notice of our readers. The matter is taken, generally, from approved authors, is written in an agreeable style, and cannot fail to interest the young, as well as the general reader. The engravings are neatly executed—especially the frontispiece; and the whole mechanical execution does credit to the publisher.

From our foreign correspondent we learn that the proposal of the Town Council of Edinburgh regarding Trinity College has been respectfully declined. It is estimated that the subscriptions to that institution exceed £20,000. Meanwhile the progress of the Church seems to have aroused the fears of Presbyterians, and the papers and magazines in their interest have contained frequent attacks on the Church.

The case of Escott *vs.* Mastin, (a sketch of which was given last week,) as might have been anticipated, has excited much interest. The persecution which a clergyman of the Church has experienced from the Wesleyans in the simple discharge of duty, will, we hope, induce the ecclesiastical authorities to take such measures as will prevent the recurrence of such incidents. If men will die out of the Church, they can have no just claim to be buried as though they had ever lived as dutiful sons within her pale.

The Rev. Harvey Stanley has accepted the rectorship of Grace Church Parish, Saybrook, Connecticut.

ST. PAUL'S COLLEGE.

The editor of the Churchman will oblige the rector of St. Paul's College by inserting the following letter to the Bishop.

COLLEGE POINT, N. Y., Aug. 30, 1842.

Right Rev. and dear Sir,—

At your recent visitation of our institution, I had not a suitable opportunity of apprizing you of a contemplated measure in relation to its higher department, of which, as the VISITER of the College, you ought to be officially informed. That you may not hear it only by vague report, and that erroneous representations concerning it may be corrected, I take the liberty of addressing you in a form which may serve as a means of communication to the friends of the institution at large: I refer to the discontinuance, for the present, of the two higher classes of St. Paul's College: in explaining the cause of which, in order to be satisfactory, I must enter somewhat into particulars.

The measure has been one of necessity. We have no longer adequate accommodations for the increased number of students. Our present buildings were designed as a temporary abode for the College, in the expectation, that when more extensive ones were necessary, the spacious stone edifice commenced some years ago, would be completed. Thus far, with some management, they have been made to answer our purpose; but now that the collegiate classes are beginning to be larger than formerly, they have become too contracted, and are deficient in the requisite conveniences. To enlarge them still further, as I have been doing from year to year, would be an unprofitable expenditure, since they are already sufficiently commodious for the Grammar School, for which they were ultimately designed, and any such enlargement would only retard the erection of a more permanent structure. Nor, in truth, in the present times, can I afford it. The only alternative, therefore, is to relinquish, while the necessity exists, part of the collegiate classes, which of course must be the most advanced, as their education is so far finished, and in order to keep a succession of classes on to a certain point. Or, to be more definite, the course of instruction for the present, will end with the studies of the Sophomore year, from which students can pass to the Junior year of other institutions. Of the reluctance with which I have come to a conclusion which thus separates a number of pupils prematurely from the chosen place of their education, I need not speak, nor of the disappointment and regret expressed by their parents and themselves. The evil, I trust, will not be of long continuance; and while it lasts, will be diminished, in a degree, by the arrangements which I hope will be practicable for retaining such of the students as intend devoting themselves to the Church.

I take the present opportunity of observing, that the want of proper buildings has greatly limited the services of the institution, in the education of candidates for the ministry. We cannot receive into the collegiate department more than forty or fifty at most, nearly the whole of whom, in order to its support, must be the sons of parents able to comply with the present terms of the institution; whereas, if we had room for double or thrice the number, the charges could be reduced nearly one half, as there would be no additional expense for the salaries of professors—the classes still being smaller than is common in colleges. In that case, many desirable young men would repair to our walls, who now cannot afford it, either with the very view of preparation for the ministry, or having talents and dispositions that might, under proper influences, be turned in that direction. It is highly important, indeed, to educate the sons of the wealthy on Christian principles, for all the professions of life—but certainly it is the highest object of a professed school of the Church, to train the young for her immediate service. This, in our present circumstances, we have not a fair opportunity of doing. With more ample accommodations, there would be an increase of the material, so to speak, both in quantity and quality, to be prepared for the sanctuary. Hence the plan proposed some time since, of the "Cadets' Hall." It can hardly be that the cause should long exist, which now curtails the usefulness of the institution. But should that be the case, I might still consider that the object of my endeavors has been attained. A Church College has been exhibited in practice. The original idea of the institution has been realized. A seminary has been conducted and liberally patronized, in which students have pursued a thorough course of the classics and mathematics, under professors of acknowledged abilities, while at the same time they have been educated in the doctrines and services of the Church, and preserved from the dangers usually attendant on a collegiate life. The proposed work, then, as far as it could be expected of an individual, has been done. An experiment for the benefit of the Church has been made at private expense—to turn the result to permanent account, requires the Church's aid.

Since then the institution must be content for a while with a partial contraction of its sphere, I will only add, I am happy that it occurs at a time when there is cause for congratulation as well as regret. At the end of nearly fifteen years, the number of pupils in both departments of the institution is greater than at any period before, and the proofs of the confidence of the Church were never more abundant.

In the mean while, every endeavor will be made to give the utmost efficiency to the Grammar School of the institution. A greater part of the buildings will be appropriated to its convenience. It will be the subject of more undivided attention. Its range of studies also will be extended so as to embrace a part of the collegiate course, and its discipline perfected by the increased facilities of additional accommodations. It will be cherished as the root and support of the College, in the hope that its present pupils will not be obliged to go elsewhere to finish their education.

The institution will thus continue, it is believed, an efficient ally in the cause of Christian education. By an extensive course of studies under competent teachers—by a government modelled upon that of a religious household—by making provision for the complete education of those designed to be theological students—and by extending its privileges liberally to meritorious youth who are unable to meet its expenses—it will be doing all that is practicable until the only remaining immediate want for its full organization be supplied, *a durable and convenient College Edifice.*

Hoping, Right Rev. Sir, that the institution will still retain your approbation, and that it will fall but little short of the rank it has hitherto held among the schools of our diocese,

I am,

Very respectfully and dutifully,

Yours,

W. A. MUHLENBERG.

To the Right Reverend BISHOP ONDERDONK.

For the Churchman.

COLONIAL BISHOPRICS. II.

As you kindly promise insertion in your next for the statements of the Sub-Committees which I lately sent you, on this subject, I will ask the favor of your premising them with what shall follow. A correspondent by the British Queen, speaking of the new bishop for Van Diemen's Land, says, "I am not acquainted with Dr. Nixon; (for he received his degree of D. D. this day at Oxford;) but I understand that he is a man of devotion, zeal, and talent. He was recommended by the Archbishop. His age about 36. I think this will be the last appointment this year." "However, GOD willing, five bishops will be consecrated—I hope in Westminster Abbey—but this is uncertain. It will probably be during the month of August." "A fund sufficiently large for the endowment of a Bishopric in South Australia, has been offered; but the government will not sanction the measure, without a previous communication with the governor." You will be much pleased with the sermon preached by the Bishop of Salisbury, at the 141st anniversary of the Society for the Propagation of the Gospel. It is now printed. I send an extract, in which he very feelingly alluded to your visit to this country last year. The title it bears is, '*The Unity of the Church the Condition of the Conversion of the World.*' With these good words, I end."

The extract from the Bishop of Salisbury's sermon is in these words: "One happy result of the growth of such feelings we have already experienced, in the restoration of acts of communion which ought never to have been forbidden; and in a case in which the spirit of unity has, I trust, never been interrupted, however the civil power may in time past have transferred the outward expression of it with restraints, which have even now been but too grudgingly and imperfectly removed. I allude to those who, whether within the limits of our own isle, or in another hemisphere, speak our own language, use our own liturgy, and have that rightful ministry of the Word and Sacraments, the inheritance of which they derived from ourselves. It was a day of good omen which proved that (for brotherly communion's sake) zeal and love would cross the broad Atlantic; and which exhibited the blessed, but unwonted, sight of the Bishops of two sister Churches united with those of our own, in the same celebration." The allusion is, of course, to the consecration at Leeds, at which the Bishop of Ross and Argyll, in Scotland, was present with me.

The five Bishops of which my correspondent speaks are—Tomlinson, for Gibraltar; Nixon, for Van Diemen's Land; Parry, for Barbadoes; Davies, for Antigua; and Austin, for Guiana; the last three in the place of Dr. Coleridge, Bishop of Barbadoes, who retires, on account of ill health. It would indeed be a glorious day for that most glorious old Abbey, if the conjecture of my correspondent should prove true. The consecration of Bishops in England is in private; for the most part in the Chapel of Lambeth, where our own White was consecrated. Being in England when Dr. Selwyn, the first Missionary Bishop, was selected for New Zealand, I urged his consecration in Westminster Abbey.—But the times had not then ripened for it. They are ripening. Scarcely an hundred persons in England, not clergymen, have witnessed the consecration of a Bishop. What an impulse would the consecration of five Bishops —and Missionary Bishops—give to the spirit of missions in that Church!

G. W. D.

COLONIAL BISHOPRICS. III.

BISHOPRIC OF VAN DIEMEN'S LAND.

We, the undersigned, having been appointed by the archbishops and bishops a Special Committee for raising subscriptions in aid of an endowment for a bishopric in Van Diemen's Land, take the liberty of applying to you as one interested in that colony, both for your support and co-operation, and also for your advice as to the most eligible mode of investment.

We have the satisfaction of stating that the Government has not only expressed a desire that a see should be founded in Van Diemen's Land, but has consented to endow it in part with the provision hitherto made for an archdeacon. From this source it is expected that an income of 800*l*. will be derived; but it is obviously indispensable that a further endowment for the bishopric should be secured from some permanent investment. For this purpose the Trustees of the Colonial Bishoprics Fund have assigned 5,000*l*., in the hope that the remainder may be raised by the exertions of those who are specially concerned in the prosperity of the colony.

Van Diemen's Land at present forms part of the unwieldy diocese of Australia, its capital being distant upwards of 600 miles from the seat of the bishop. The number of its clergy is twenty-one. With a superficies nearly equal to that of Ireland, and a population of 50,000, rapidly increasing, of whom a large majority are Churchmen—with its insular position and separate civil government—this province has surely the strongest claims to a bishop of its own.

There is reason to believe that, should the proposition be liberally met by those interested in the welfare of Van Diemen's Land, there would be no delay in proceeding to the consecration of a bishop.

We are, &c.

COURTENAY.	EDWARD COLERIDGE.
JOSHUA WATSON.	W. J. E. BENNETT.
T. D. ACLAND, Jun.	T. W. ALLIES, Hon. Sec.

COLONIAL BISHOPRICS. IV.

BISHOPRIC OF NEW BRUNSWICK.

We, the undersigned, having been appointed by the archbishops and bishops who are now arranging measures, in concert with her majesty's Government, for the erection and endowment of additional bishoprics in the colonies, to act as a Sub-Committee, with an especial regard to the intended see of New Brunswick, beg leave to request your assistance and co-operation in furtherance of this most important design. The colony of New Brunswick is at present included within the see of Nova Scotia, but the bishop has long felt, and urged upon the authorities at home, the necessity of dividing the diocese, and placing New Brunswick under a distinct ecclesiastical head. The province in extent is about 26,000 square miles, (nearly the size of Ireland,) and its population, a rapidly increasing one, is now 156,000. But these circumstances, though of great weight in themselves, yet present but inadequately the grounds upon which the necessity for the establishment of the proposed bishopric rests. The distance between place and place, and the difficulty and uncertainty of communication, from the state of the roads, the modes of conveyance, and the severity of the climate during a very considerable portion of the year, contribute to separate the clergy from each other; and will, of course, render their mutual intercourse, even with a a resident bishop, less frequent and regular than would be the case under other circumstances. But the effect of all this is very seriously augmented by the fact that the Bishop of Nova Scotia and New Brunswick resides at Halifax; and that, with the claims which Nova Scotia has on his time, it is impossible for him to visit New Brunswick as frequently, or so thoroughly, as is desirable, and as his lordship most earnestly desires.

The endowment of a bishopric for New Brunswick cannot be estimated at less than 1,200*l*. per annum: and this must arise from a capital invested in permanent securities. We have the satisfaction of stating that the archbishops and bishops have appropriated for this object a sum of 10,000*l*. from the general fund placed at their disposal; and there is good ground for hoping that from the colony itself some considerable contributions will be transmitted. But there will still remain a large amount to be raised, before the great object which we have in view can be attained.

We now, therefore, earnestly appeal to you for assistance in raising this sum, and we hope and trust that we shall not appeal in vain.

We are, &c.

HOWARD DOUGLAS.	H. GOULBURN.
J. T. COLERIDGE.	H. TRITTON.
JOHN LONSDALE.	V. K. CHILD, Hon. Sec.

COLONIAL BISHOPRICS. V.

BISHOPRIC OF SOUTH AUSTRALIA.

The archbishops and bishops who, in concurrence with her majesty's Government, are now arranging measures for the erection and endowment of additional bishoprics in the colonies, have appointed us, the undersigned, to act as a Sub-Committee with especial reference to the intended see of South Australia.

We earnestly request the favor of your influence and co-operation in furtherance of this most important object.

South Australia was created a British province by an act of Parliament in the year 1834. It contains an area of 300,000 square miles. The colony was founded in December, 1836. Its progress has been singularly rapid—the population having, in the course of six years, increased from a very few laborers to the number of 16,000. The healthiness of the climate and the numerous inducements to emigration, give every reason to expect that the colony will steadily advance in prosperity.

Some churches have been built in and near Adelaide, the capital of South Australia, and others are in progress; but the want of Episcopal control has been already sensibly felt, and questions have arisen which could only be satisfactorily determined by a bishop. For although the colony is nominally within the diocese of Australia, the distance is so great, and the means of transit are so uncertain, that the Church is practically beyond the limits of Episcopal superintendence. The churches are not consecrated—the young are not confirmed. The clergy and the community are suffering from the absence of an ecclesiastical superior, to whose decision and counsel they may refer in matters affecting the Church. And as the colony increases, it is difficult to see how disunion on very solemn questions can be prevented, unless measures be taken for planting our Church within it in the perfection of her order and discipline. The history of our North American settlements may teach us the wisdom of anticipating the evil of a colony growing in strength, and in ignorance of the benefits of efficient Church government. And all experience confirms the opinion that no Christian community should be left without the counsel and control of a Church in the completeness of her polity.

We are happy to inform you that a proprietor of land in South Australia has already offered to build, at his own cost, a church at Adelaide, to endow the bishopric with land to the amount of 270*l.* per annum, and to furnish plans, &c. for a bishop's residence. Other individuals have also contributed gifts of land to the amount of 100*l.* per annum. We have no doubt that such examples of Christian munificence have only to be known in order to be followed. From the Colonial Bishoprics Fund we have obtained a grant of 5,000*l.*, which will yield a further endowment of about 400*l.* per annum. And we trust that with your kind co-operation and aid, the whole proposed endowment of 1,000*l.* per annum will be speedily provided for the bishop.

We therefore appeal to you for assistance towards the completion of this work, the benefit and utility of which to the interests of religion, and to the permanent well-being of the colony, can scarcely be exaggerated.

We have the honor to be, &c.

H. R. DUKINFIELD. WILLIAM LEIGH.
GEORGE GAWLER. J. G. GIFFORD, Hon. Sec.
J. LEYCESTER ADOLPHUS.

THE LATE REV. JAMES MORSS, D. D.—We make the following extracts from the able sermon of the Rev. Dr. Burroughs, on occasion of the death of the late Dr. Morss, preached in St. Paul's Church, Newburyport, Mass., on the 28th of April last, at the interment of the deceased. The text, (Psalm xii. 1,) "Help, Lord, for the godly man ceaseth," applies with much truth to the deceased.

"A great and good man, in the midst of his strength and labors, has fallen. A revered and beloved watchman on the walls of Zion has ceased from his well-tried ministry. A spiritual father, who may justly be termed a 'chariot of our Israel and the horsemen thereof,' has ascended to the skies. He has left a family, a flock, a town, and the Church at large, in the deepest sorrow at his loss, and has gone to join 'the Church of the first-born in heaven.' The places that have here known him shall know him no more. No more shall he stand in this pulpit, as 'the messenger of truth and the legate of the skies.' No more in this church shall he sprinkle your children with baptismal water. No more shall he break to his devout communicants the bread of life. No more in that sacred desk shall he present to heaven the incense of our beautiful prayers. No more shall he visit your abodes to 'weep with those who weep, and to rejoice with those who rejoice.' Distressing as his departure has been to you, we trust that to him it has proved a source of infinite blessing. If you loved him, 'you would rejoice, because he has gone to the Father.' He has made full proof of his ministry; he is realizing the truth of the doctrines which he preached, and the possession of that heavenly inheritance which was the object of his ardent faith. He is experiencing the efficacy of a Saviour's sufferings, which, only a few days since, on Good Friday, he most feelingly described. He is exulting in the triumphs of a Saviour's resurrection, which afterwards, on Easter Sunday, he most impressively proclaimed to you. GOD summons us now to pay to him the last sad tribute of our respect; to gather the instruction that this solemnity teaches us; and to seek that comfort which our bereavement requires. Well may we now say, 'Help, LORD, for the godly man ceaseth.'"

"His story is brief. Descended from respectable and pious parents, he was born in Newburyport, October the 25th, in the year 1779. His early tuition was at your public schools, where he was distinguished for industry, gentleness, purity, love of truth, and kindness of heart.

"In his seventeenth year he entered Harvard College, where he held a high literary reputation in his class, which contained many excellent scholars. Some of them rank among our most eminent men in theology, jurisprudence, science, and the arts. Among the departed of that class, we mention with enthusiasm the classical and eloquent Buckminster, one of the most delightful of men and of preachers; among the living, are the distinguished chief justice of this Commonwealth; several clergymen of great learning and piety; and also an artist, who in his profession is perhaps inferior to none in his own country, and to few in any other country. Yet, amidst so many bright scholars, our departed brother was graduated, in the year 1800, with a fair fame and high standing; and he acquitted himself in the public exercise that was then assigned to him with great credit.

"Soon after leaving College, he determined to devote himself to the pastoral profession. Though his early education was not among Episcopalians, yet, at the commencement of his theological studies, there were various circumstances that disposed his mind favorably towards the Episcopal Church. He examined diligently and impartially its doctrines and polity, and placed himself, as a student, under the instruction and counsel of the venerable and amiable Dr. Bass, then Bishop of Massachusetts. At that time little was the Episcopal Church known. Strong were the prejudices against it. So feeble was its condition, that it had only sixteen ministers in the five States that afterwards composed the Eastern Diocese. Notwithstanding all these discouraging circumstances, our departed brother attached himself to our ecclesiastical polity with great firmness and ardor. He received deacons' orders on the third day of July in the year 1803, from the Rt. Rev. Bishop Bass, and officiated as his assistant in the Church where we are assembled, until the death of that beloved prelate, an event which occurred on the 10th of September, 1803. In the ensuing month of November he was invited to become the rector of this church, and immediately entered on the duties of his office. On the 11th of June in the year 1804 he was admitted to priests' orders, in the Church Du St. Esprit, in the city of New York, by the Rt. Rev. Benjamin Moore, Bishop of the Diocese of New York. For almost thirty-nine years he has been your faithful minister of CHRIST. Melancholy have been the changes among those who were officiating in the States of the Eastern Diocese when he was ordained. Almost all of them are dead. Only two continue to reside in the diocese: one is our venerable bishop, the other is the only Episcopal clergyman in these Eastern States that has been continued a rector of the same church longer than our deceased brother. That aged presbyter is the Rev. Mr. Fowle, who has been more than fifty years connected with the church in Holderness, New Hampshire. Your beloved pastor was honored with a doctorate in divinity by the College of New Jersey, at Princeton, in the year 1826, at the Annual Commencement of that institution. During the long course of his ministry, he has enjoyed an unusual portion of health: he has been constant in attendance on all his duties, and deeply interested in the temporal as well as spiritual welfare of his flock.

"Did time allow us, we might dwell very long on his other excellencies of heart and life. We might speak of his merits as a scholar; of his ability as a writer; and of the numerous and valuable articles which, through the press, he has given to the public, for the benefit of learning, religion, and virtue. Those able productions are before the world. We might tell of his high standing in the Church; of the ecclesiastical offices that have been conferred on him; of the ability with which he has discharged them; and of his weighty influence in our ecclesiastical councils. We might praise his merits as a public speaker, where he was successful in the exhibition of just and enlightened sentiments, graceful delivery, and classical diction. We might commend his dignified demeanor, benevolent features, and attractive courtesy. We might dwell upon the good that he has done in the Church; of his spiritual labors and triumphs among his own flock; and of his acceptableness, wherever he went, as a gentleman and a companion, as a Christian and a preacher. We could relate how much he was reverenced and esteemed among my own flock; how many acts of spiritual kindness he has shown to them; with what wisdom, effect and favor, he preached a sermon at the opening of the Church in Portsmouth; and how much the parishioners there, when destitute of a pastor, relied on him for his counsel and services.

"We now offer our sympathies to the bereaved family of our departed brother. Let them call to remembrance his instructions, virtues, character and example, and they will feel the strongest consolation. Let them rely on the promises and hopes of the Gospel, on a Saviour's merits and love, and on the certainty of the future glories of the righteous, which were the guide and joy of their earthly parent, and they shall have a heavenly Father's compassion and blessing, favor and love. Let them cry, "help, LORD!" and he will abundantly help them, and make their father's godliness a radiant messenger of comfort to them in time and eternity. No one shall ever seek GOD's face in vain; and it is his own unerring declaration, that 'in Him the fatherless shall find mercy.' Let the bereaved family of our departed brother copy his example, obey his precepts, bring home to their hearts the rich legacy of his godliness, lift up fervent prayers to a heavenly parent, and trust in his 'compassions, which fail not,' and they will realize all the sanctification, solace, improvement and peace, which their hearts can desire."

A late number of the New York Observer contains a letter from a correspondent at North Stamford, Connecticut, which gives the following account of an incident which occurred at a meeting-house at that place, on Sunday, July 3d.

"The morning devotions in the house of GOD were ended, the exercises of the sacramental feast had commenced, the bread broken and distributed, the cup taken, when the house in which we were assembled was struck with lightning. The venerable Platt Buffet, of Stanwick, was present, and assisted the pastor, Rev. Henry Fuller, in the exercises. He had poured out the wine, taken the cup, and was giving thanks to GOD, when he and Mr. Fuller were instantaneously prostrated to the earth. The groans and shrieks which instantly broke forth from the congregation it is utterly impossible for me to describe: and yet there seemed to pervade the assembly the most solemn awe; all appeared to feel as if standing on the very verge of death. The bursting thunder, the livid lightning without, the thrilling scene within, contributed to render the gloom most terrific.

Mr. Fuller was not so seriously injured, though feeling considerably affected in some limbs. Mr. Buffet is very seriously injured; we supposed him dead for some ten minutes; no signs of life were apparent, until water was procured and thrown upon him. He still suffers great distress at the stomach, takes no food, but is perfectly rational."

INTELLIGENCE.

DIOCESE OF MAINE.

Bishop Griswold's Visit to Maine.—The bishop, during his late journey, preached in St. John's Church, in Portsmouth, New Hampshire, and confirmed 16 persons, and was pleased in finding the parish in a healthy and vigorous state. In Trinity Church, Saco, Maine, he preached, the next day, and confirmed 10. He was aided in the services by the Rev. Mr. Pratt, of Portland, who had previously preached there, and prepared the candidates for confirmation. Their last minister, the Rev. Mr. Randolph, much to the regret of the parish, was constrained to resign the charge of it on account of ill health. That people are ready, and very desirous, to receive another minister; and it is of peculiar importance that the vacancy, by some pious and faithful clergyman, should soon be filled.

Sunday, the 17th, the bishop was in Portland, where he preached twice in St. Stephen's Church, and confirmed 10 persons. Through the blessing of GOD upon the labors of their rector, the prosperity of that church is continued.

In the evening of Monday, the 18th, there was divine service in Christ Church, in Gardiner, the sermon by the Rev. Mr. Pratt. The next morning, James H. Carpenter was admitted to the order of deacons; and in the afternoon, seventeen persons were presented for confirmation. The bishop preached on both occasions. In the evening, a sermon was delivered in the same church, by the Rev. Mr. Carpenter. And, on the same evening, the Rev. Mr. Pratt preached in St. Mark's Church, Augusta, which, the next morning, Wednesday, the 20th, was solemnly dedicated to the worship of Almighty GOD. In the afternoon 27 persons were presented for confirmation. The bishop preached also on those occasions. The Rev. Mr. Vinton, of Boston, preached in the evening. On the same day, and at the same place, was the meeting of the Convention of the Protestant Episcopal Church in the Diocese of Maine. The pleasure of the occasion, and of the interesting services, was much increased by the presence of a greater number of the Episcopal clergy than had ever before met together in that State, and by the harmony and brotherly affection which very much prevailed. On the same day, the Standing Committee of that diocese recommended three persons as candidates for holy orders, who were accordingly by the bishop received. The report of the rector of St. Mark's Church will show the prosperous state of his parish. On Sunday, the 24th, the bishop preached twice in St. John's Church, Bangor, and confirmed 15 persons. By the very great and laudable exertions and voluntary sacrifices of that liberal people, the generous aid of pious friends in other towns and cities, and of the General Missionary Society, that very interesting parish is at length relieved from the pecuniary embarrassment which has hitherto borne it down, and in all human appearance its state is more encouraging than at any former period. The number (95) confirmed in these six parishes gives us good reason to hope that the grace of GOD is with them. The ministrations of the Protestant Episcopal Church seem to be much called for in the State of Maine.

The bishop is engaged to officiate next Sunday in Lowell, and the following day, August 1, hopes to assist in the solemnities of laying the corner stone of a new church in that city.—*Christian Witness.*

Ordination.—On Sunday, July 10th, in the Church of the Ascension, Philadelphia, Samuel Rose Meade and Joshua Weaver, alumni of the General Theological Seminary, were admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer, by the Rev. N. S. Harris, rector of the parish; sermon by the bishop; the candidates were presented by the Rev. Dr. Williams. The two deacons assisted the bishop and the rector in distributing the holy communion.

DIOCESE OF VIRGINIA.

Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church.—The annual meeting of this Society, met in the Chapel of the Theological Seminary, on Thursday morning, the 14th inst., the President of the Society, Bishop Meade, in the chair. Prayers were offered by the Rev. Dr. Henshaw. The annual report of the Board of Managers was read by the Rev. Professor Packard.

Society of Alumni of the Theological Seminary of Virginia.—This association met on Wednesday, the 13th inst., at the Theological Seminary. The Rev. George A. Smith was elected President, Rev. Henry H. Bean, Recording Secretary, Rev. George Adie, Treasurer. The Treasurer's report exhibited the amount of $100 received from the members of the Society, which by a standing vote, is paid to the Treasurer of the Theological Seminary.

The Rev. G. A. Smith was appointed the preacher for the next annual meeting, and the Rev. James May, D. D., the alternate.

The Secretaries of the *Upper Canada Bible Society* have, we believe, addressed a Circular Letter to some of the clergy of our Church, and the dissenting ministers, in this Province, requesting them to preach a sermon, on the first Sunday in August, in aid of the funds of the Society.

Had the Society confined itself to addressing the dissenting ministers, we should not have said a word; but we feel bound to remark, that its ordering a Circular Letter to be sent to our clergy is an unwarranted intrusion, and an invasion of the Episcopal office.

The Church Society, with its various district branches, is the true Churchman's Bible Society. It has already, amongst other things, ordered out a large supply of Bibles and Testaments, of all sizes and prices, and no Churchman, who values unity and the cause of the Church, will contribute one farthing to the Bible Society, when the circulation of the Scriptures can be effected through the agency of the Church.—The *Bible Society* is supported by Dissenters of all denominations, including, amongst other enemies to the Church, Mr. Roaf, the Congregational minister, who has had the hardihood to assert that, with one exception, all our clergymen are what he calls Puseyites.

Let not any Churchman, then, have aught to do with either the *Bible Society*, or the *Tract Society*, or any other Dissenting Society, but devote all that he can spare to THE CHURCH SOCIETY, which embraces every object that can employ the energies of a Christian.—*The Church.*

BAPTIST FEELING AGAINST THE CHURCH.

The Baptists have a paper, published at Montreal, called *The Register*, which we like for one qualification, and that is the honesty with which it always expresses its hate and dread of the Church. From the last number, (of the 22d June,) we take this specimen of ridiculous fury and bombast:

"'*The Established Church in Western Canada.*' This astounding phrase we take from *The Church* of the 11th instant, in which Dr. Strachan addresses a very weighty epistle 'To the faithful members of the Established Church in Western Canada.' We cannot tell how others may read this language, but we avow we regard it with indignation and alarm. Has it then come to this, that the Prelate of Toronto is at liberty to call his own '*the established Church*,' and thus to imply, that all other bodies are only *tolerated?* Are we thus to be insulted with the domination of Prelacy? Never may Canada be-cursed with such an ecclesiastical establishment! This curse cannot however be averted, unless the friends of religious liberty will be vigilant and determined in their opposition. Dr. Strachan is a wily men and has the ear of our rulers, and he ought therefore to be narrowly watched. Let then the myriads of Presbyterians, Methodists, and Baptists, with all that hate oppression, awake to the cause of liberty."

The dissenting "myriads" must indeed be hard pushed for an ecclesiastical grievance, when they can talk such nonsense as the above. The insolent and disrespectful manner in which our diocesan is spoken of, and the deadly hatred manifested towards the Church, will, we should hope, have the salutary effect of teaching Churchmen that Dissenters, to be consistent, *must* hate the Church. How foolish, how unscriptural, then, for Churchmen to unite with persons breathing such a spirit, in what are called religious societies! Yet Churchmen run into this error, when they join the *Bible or Tract Society*, associations, in this province, almost exclusively managed by the Dissenters. The Church of England,—the Church of the Sovereign and of the Houses of Parliament,—is the *Established* Church of the Empire: and the *Register* should not have waxed so indignant at the title, since even the late Earl of Durham, in a formal document, recognized our ministers as "the Clergy of the *Established* Church."—*Ib.*

At the easternmost end of this city, (Toronto,) and in the liberties of St. Lawrence and St. David's wards, there is a place called the Park, inhabited principally by Irish families, amounting to several hundred souls, and belonging to the Church: but who, from want of Church accommodation and the regular visits of a resident clergyman, have long suffered under severe spiritual destitution.

We have now, however, the satisfaction to announce that our venerable diocesan, accompanied by Mr. Alderman Dixon, visited that neighborhood on Monday last, and, in conjunction with several of the inhabitants, selected an eligible site for a church and a school house. In aid of these objects his lordship is enabled to offer the sum of £125 currency, the gift of one of the great Church Societies in England, and there is reason to expect that the people on the spot, being mostly engaged in brick-making, will contribute sufficient brick for the buildings. We have little doubt that the Churchmen of Toronto will promote the undertaking with their accustomed liberality, and that in a short time a new church, with a school house annexed to it, will gladden and fertilize the populous neighborhood, so long lying desolate and waste. The fidelity with which the Protestant Irish cling to the Church, amidst many discouragements, entitle them to the heartiest support of their wealthier fellow Churchmen.

We have no doubt that, in the course of a week or two, we shall be authorized to announce that a church at the west end of the city is also to be forthwith commenced.—*Ib.*

The Kirk of Scotland, by a majority of 241 against 110, has voted for the abolition of patronage, and protested against the decisions of the civil court. It has thus arrayed itself against the rights of property and the law of the land.—*Ib.*

ST. PETER'S CHURCH, PEEKSKILL.

The Ladies of this parish intend to hold a Fair, in the village, on Wednesday and Thursday, the 10th and 11th of August, in aid of the Funds of the Church.

The steamboats Columbus and Telegraph leave New York, at 7 A. M., and 3 P. M. The attendance of all who are friendly to the Church is very respectfully invited.

Peekskill, August 1, 1842.

MARRIED,

On Wednesday, the 27th ult., in St. George's Church, Flushing, L. I, by the Rev. C. Clapp, Rev. Samuel M. Haskins, rector of St. Mark's Church, Williamsburgh, to Miss Adaline, daughter of Isaac Peck, Esq., of the former place.

On the 2d inst., by the Rev. E. Williams, at Ardenia, Phillipstown, Peter P. Parrott, Esq., to Mary A., youngest daughter of Richard D. Arden, Esq.

On Sunday evening, July 31st., by the Rev. L. P. W. Balch, Mr. David S. Sharot, to Miss Ann, daughter of Stephen Egbert, Esq., all of this city.

DIED,

At Wadesboro', N. C., after an illness of three days, Catharine Stanley, daughter of the Rev. Edwin Geer, aged nine months and two days.

CALENDAR.

AUGUST.

7. Eleventh Sunday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. Thursday, July 28, consecrated Christ Church, Brooklyn. The Instrument of Donation and of request for consecration, by the vestry, was presented to the Bishop by Mr. Joseph Ketcham, Senior Warden, and read by the Rector, the Rev. John S. Stone, D. D. The Sentence of Consecration was read by the Rev. Manton Eastburn, D. D., Rector of the Church of the Ascension, New York, who also read the Lessons, herein assisting the Rev. James Milnor, D. D., Rector of St. George's Church, New York, who read Morning Prayer. The Sermon was preached by the Bishop.

City of Schenectady. Friday, July 29, instituted the Rev. John Williams into the office of Rector of St. George's Church. Morning Prayer was read by the Rev. William B. Thomas, Principal of a Private Seminary in Schenectady, assisted by the Rev. John W. Brown, Rector of St. George's Church, Astoria, Queens county, who read the Lessons; the keys of the church presented to the new incumbent in the name and behalf of the parish, by James Duane, Esq., Senior Warden; and the Sermon preached by the Bishop.

Saratoga county. Tenth Sunday after Trinity, July 31, in the morning, in the temporary chapel of Bethesda Church, Saratoga Springs, confirmed 16.

In the afternoon, confirmed 11 in Christ Church, Ballston Spa.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany*. Wednesday, 10, Rensselaerville, *Albany county*, Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county*, Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M., Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county*, Grace Church in the day; colored congregation in the evening. St. Bartholomew the Apostle, 24, Newtown.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

PROT. EPISCOPAL TRACT SOCIETY.

The regular meeting of the Board of Trustees will be held at the Church Depository, No. 20 John street, on Tuesday afternoon, the 9th inst., at 5 o'clock.

P. E. F. MCDONALD, Sec'y.

August 6, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The meeting of the Board of Mangers will be held at the Church Depository, No. 20 John street, on Tuesday afternoon, the 9th inst., at half past 5 o'clock.

WM. H. BELL, Sec'y.

August 6th, 1842.

ACKNOWLEDGMENTS.

SUNDAY SCHOOL DONATION.

The subscriber thankfully acknowledges the receipt of $15, by the hands of Mr R Whittingham, from the S S of St Stephen's ch, New York, for the benefit of the Mission Church of the Holy Evangelists.

BENJ. EVANS, Missionary.

August 3, 1842.

MISSION TO TERRE HAUTE.

The subscriber acknowledges the receipt of the following sums for *St. Stephen's Church, Terre Haute, Indiana:*

PETERSBURG, *Virginia*; part of a collection, per the Rev Mr Cobbs, $35; Rev C J Gibson, $5.

NEW YORK; W B, $3; James W Dominick, Sen, $10; J W D, jr, $2; W N Seymour and Francis Smith, each $5; Sunday school of St James' ch, $3; cash, from two persons, $3; Mrs Joshua Jones, $10.

SHREWSBURY AND MIDDLETOWN, *N J*; $4, from three persons, per Rev Mr Finch.

Further acknowledgments hereafter.

ROBERT B. CROES.

☞ Donations for the church in TERRE HAUTE will be thankfully received, if sent to Mr. Thomas N. Stanford, 152 Broadway; to Mr. James Robinson, (of Brooklyn,) at the Bank of New York; or to the subscriber in New Brunswick, N. J. August 3, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of July 27th, has received the following contributions, viz.:

From Mrs J J, Paterson, N J, $5; from a member of St John's ch, Elizabethtown, N J, $1; from St Paul's ch, Woodville, Miss (a missionary station,) $14 62; from R, New York, in answer to the appeal, $3; from H, New York, in answer to the appeal, $1 75; from Sunday school, St Paul's ch, Paterson, N J, to aid in the education of an Indian youth, $3; through E Wilcox, Esq, R A, Phila, from All Saints' ch Sunday school, for Prairieville mission, $10 86; from St James' ch, Bristol, Pa, $3 16; from St Ann's ch, Fishkill, per Rev Mr Clarkson, $35 10; from St Paul's ch, Milwaukie, Wis, (a missionary station,) per Rev L B Hull, $5 50; from J J, H E, Dorchester co, Md, $5; from the Juvenile Missionary Society of Epiphany ch, New York, $6 56; through Benjamin Howard, Esq, Boston, Mass, from the Missionary Association of St Paul's ch, Boston, for Logansport, Ind. $100, for Western missions, $13 10; from St Andrew's ch, Hopkinton, N H, $10 91; anonymous, N Y, for Logansport, Ind, $2. Total, $238 06.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, August 3, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Church of Messiah, Glens Falls, and Zion ch, Sandy Hill, Rev J A Spooner, $7 07. Christ ch, Greenwich, Conn, Rev B M Yarrington, $2 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, August, 3, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Christ ch, Greenwich, Conn, Rev B M Yarrington, $2 50. St Michael's ch, Bloomingdale, Rev William Richmond, $7 90.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.

New York, August 3, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From the Rev W H Barnwell, offerings of St Peter's ch, Charleston, S C, one half, $18 75; from the Sunday school of Christ ch, Middle Haddam, Ct, for Greece, $2 63; Sewing Circle of do, for Greece, $6 25; do, do, for Africa, $6 25—$15 13. Part of monthly collection, Christ ch, Hartford, Ct, per Rev George Burgess, rector, $45 40; from Rev Dr May and teachers and Sunday school scholars of St Stephen's ch, Wilkesbarre, Penn, 1st semi-annual payment for education of a girl in Greece for five years, $40; from Rev Robt Prout, Prince Frederick, Md, for Africa, $12 50; Mrs Sarah Dyson, Nangemoy, Md, for Africa, $5; Missionary Association of St Paul's ch, Phila, Rev Mr Newton, $66 16; through B Howard, Esq, treasurer of Mass Board of Missions, from Missionary Association of St Paul's ch, Boston, $387: do, do, for Africa, $10; Sunday school of do, part of annual subscription, for support of four children, Africa, $40; Juvenile Missionary Association of St James' ch Sunday school, Roxbury, for two children in Africa, $20; a few ladies of St Paul's ch, Boston, for Africa, $20; from St Andrew's ch, Hopkinton, N H, $10 91—$487 91. From Trinity ch, Marshall, Michigan, per Rev Mr Schuyler, rector, one half, $2 50. Total, $693 35.

J. SMYTH ROGERS, Treasurer.

New York, August 3, 1842.

CHURCH DEPOSITORY, No. 20 JOHN-STREET.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

R S H George, Phil; James Emott, jr, Poughkeepsie, with remit; Rev Sheldon Davis, Pleasant Valley; Rev P L Jaques, Hope, N J; Rev N E Cornwall, Southport, Conn; Rev H Adams, Saugerties; Jonathan J Fuller, Portland, Conn, with remit; D Hoyt, Rochester, with remit; Belknap & Hamersley, Hartford, Conn; Rev C B Stout, Westfield; F C White, Louisville, Ky.

Packages have been forwarded during the same period as follows:

To R S H George, Phil, per Harnden's Express; Rev S Penny, Mansville, R I, care of Waterman & Arnold, Providence, per Harden's Express; Belknap & Hamersley, Hartford, per Harden's Express.

FOR SALE BY
THE GENERAL PROT. EPIS. S. S. UNION,
DEPOSITORY 20 JOHN ST.,
Either single or in quantities:

PEARSON ON THE CREED, 8vo.
BURNET ON THE XXXIX. ARTICLES, octavo.
SERMONS BY THE LATE BISHOP BOWEN, vol. 1. 8vo.
SELECT FAMILY AND PARISH SERMONS, BY BISHOP McILVAINE, 2 vols. 8vo.
THEOLOGY FOR THE PEOPLE, BY THE REV. J. P. K. HENSHAW, D. D., octavo.
ARCHBISHOP SECKER'S LECTURES ON THE CATECHISM, 12mo.
THE PRIMITIVE CHURCH COMPARED WITH THE PROTESTANT EPISCOPAL CHURCH OF THE PRESENT DAY, BY BISHOP HOPKINS, 12mo.
THE CHURCH OF ROME IN HER PRIMITIVE PURITY COMPARED WITH THE CHURCH OF ROME AT THE PRESENT DAY, BY BISHOP HOPKINS, 12mo.
GILLY'S HORÆ CATECHETICÆ, EDITED BY BISHOP DOANE, 12mo.
BAPTISMAL OBLIGATIONS, BY REV. WM. JACKSON, 12mo.
SCRIPTURAL EXAMINATIONS ON THE CHURCH CATECHISM, BY JOSHUA DIXON, REVISED, &C., BY THE REV. GEORGE A. SMITH, 18mo.
TIONARY OF THE CHURCH, BY THE REV. WM. STAUNTON, 12mo.
THE CHURCHMAN'S MANUAL, BY THE REV. BENJAMIN DORR, D. D., 12mo.
WILMER'S EPISCOPAL MANUAL, 12mo.
FABER'S DIFFICULTIES OF ROMANISM, 12mo.
THE TEMPLE AND COUNTRY PARSON, BY THE REV. GEORGE HERBERT, WITH HIS LIFE, 12mo.
KEBLE'S CHRISTIAN YEAR.
EARLY YEARS OF BISHOP HOBART, BY THE REV. J. MC VICKAR, D. D.
PROFESSIONAL YEARS OF BISHOP HOBART, BY THE SAME AUTHOR.
DEVOTIONS FOR THE FAMILY AND THE CLOSET, BY THE SAME AUTHOR.
THE DEATH OF THE RIGHTEOUS, TRANSLATED FROM THE FRENCH OF M. LA PLACETTE, BY THE LATE L. P. BAYARD, D. D.
THE CHURCH CHOIR, a Collection of Sacred Music, by Professor Muenscher.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
August 6. Church Depository, 20 John st.

THE CHURCH ALMANAC FOR
1843,

WILL be put to press in the month of August. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.
July 30. tf.

BISHOP CHASE'S REMINISCENCES.

NOS. 3 and 4 of this interesting work have reached this city, and may be had at this office. July 30.

MUSIC BOOKS
A. V. BLAKE
Of 54 Gold street, New York,

HAS made arrangements to supply the trade, church choirs, teachers, and others, with the standard music books of the country. The following list exhibits the principal works constantly on hand:

The Boston Academy's Collection of Church Music: Published under the direction of the Boston Academy of Music.
The Boston Handel and Hadyn Society Collection of Church Music: By Lowell Mason.
Bridgewater Collection of Sacred Music.
The Choir; or Union Collection of Church Music: By Lowell Mason.
The Massachusetts Collection of Psalmody: By the Boston Handel and Hadyn Society. Edited by George James Webb, President of the Society.
The Modern Psalmist: By Lowell Mason. Published under the sanction of the Boston Academy of Music.
Boston Anthem Book; being a Selection of Anthems and other Pieces: By Lowell Mason.
Manual of the Boston Academy of Music, for Instruction in the Elements of Vocal Music on the System of Pestalozzi. By Lowell Mason, Professor in the Academy.
The Juvenile Singing School: By Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.
The Lyrist, consisting of a Selection of new Songs, Duetts and Trios, from recent Works of various Authors. Compiled by Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.
The Music of Nature; or an attempt to prove that what is passionate and pleasing in the Art of Singing, Speaking, and Performing upon Musical Instruments, is derived from the sounds of the Animated World. With curious and interesting illustrations. By William Gardiner.
Lives of Hadyn and Mozart; with Notes. By William Gardiner. *12mo. cloth.*
The Odeon; A collection of Secular Melodies, arranged and harmonized for four voices, designed for adult Singing Schools, and for Social Music Parties. By G. J. Webb and Lowell Mason, Professors in the Boston Academy of Music.
The Odeon, printed on fine paper, and bound in cloth.
Boston Glee Book. Edited by Lowell Mason and G. J. Webb.
Carmina Sacra. By Lowell Mason.
Boston School Song Book. By Lowell Mason.
Gentlemen's Glee Book. By Lowell Mason.
Vocal Exercises. By Lowell Mason.
The Church Choir; a collection of Sacred Music; comprising a great variety of Psalm and Hymn Tunes, Anthems and Chants, arranged for the Organ or Piano Forte, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio.
The American Glee Book; consisting of a Selection of Glees, Madrigals, and Rounds, from the most distinguished English and German authors, together with Original Pieces composed expressly for this Work, embracing Pieces from the Works of upwards of thirty persons. By George James Webb President of the Handel and Hadyn Society.
The Boston Musical Institute's Collection of Church Music; comprising a great variety of Psalm and Hymn Tunes, Anthems, Chants, Sentences, and other set Pieces. Arranged and composed by T. Comer.
The Little Songster; consisting of Original Songs for Children: For the use of Primary Schools and Families. By George J. Webb.
Music of the Church; a collection of Psalm, Hymn and Chant Tunes, adapted to the Worship of the Protestant Episcopal Church in the United States. This work, prepared by one of the most gifted and popular clergymen of New York, has been published in successive editions for many years, and is used in some of the largest parishes of the country. ☞ The edition now offered to the public has been enlarged by the addition of 8 pages of rare and valuable chants and sentences never before published in this country, and the book is otherwise much improved.

August 6.

HISTORY of the Reformation, by Bishop Burnett, in 4 vols. A new edition, with notes by the Rev. E. Nares, D. D.

For sale at this office. Price $8. July 30.

MUSIC OF THE CHURCH,
BY THE REV. DR. WAINWRIGHT.
7th Edition, with a Supplement

JAS. A. SPARKS, 111 Nassau st., will publish on the 15th of August, a new and improved edition of the above work, in which the Index and Reference Tables have been carefully corrected. The Supplement will contain several valuable chants selected by a clergyman of the city of acknowledged taste, during a recent visit to England, together with *Kyrie Eleisons, Trisagions and Sanctus, Responses to the Commandments, and Glorias.*

The work will be printed on stout white paper, and the appearance and durability of the book will be greatly improved. July 30.

BISHOP CHASE'S REMINISCENCES.

THE subscriber has just received the third and fourth numbers of Bishop Chase's Reminiscences. Subscribers are desired to call for them. They will also be furnished to the trade and others. Editors friendly to the good Bishop, especially editors of periodicals devoted to the Protestant Episcopal Church, are desired to notice the above.

ALEXANDER V. BLAKE, 54 Gold st.

N. B. These numbers contain a detailed account of the Bishop's first visit to England, in behalf of the Ohio Theological Seminary. The account is truly graphic, in his best style, and full of deep interest. Each chapter, as you progress in reading the work, developes some new and unexpected incident, the whole of which combined gave him a degree of favor with a valuable portion of the nobility, bishops, clergy, and laity of that noble people, that seems truly wonderful.

July 30.

BURNET ON THE XXXIX. ARTICLES.

THIS day Published—An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession- Creed of Pope Pius IV., &c. Revised and corrected, with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo vol.

The advantage of this edition over all others may be stated as follows:

In the first place, the learned author's text has been preserved with strict fidelity.

2d. The references to the Fathers, Councils, and other authorities have been almost universally verified; and, in many instances, corrected and so enlarged as to render them easy of access to the student.

3d. A large number of Scripture references have been added. In different parts of this work, Bishop Burnet lays down propositions without giving the Scripture by which they may be proved. The editor has, however, added references in these and all other instances, where they might be considered not merely additions, but also improvements.

4th. The Canons and decrees of Council and other documents of importance referred to, have been given in the original, and from the most authentic sources, the places where they may be found being specified.

5th. Copious notes have been added, containing besides other information, notices of the principal heretics and persons of note, with an accurate account of their opinions. Also, extracts chiefly from the works of the most distinguished divines of the sixteenth and seventeenth centuries, opening and illustrating the chief points in controversy between us and the Church of Rome. In an appendix has also been given the Confessions of Augsburg, the Creed of Pope Pius IV. in the English and original tongues; and in the original only, the canons and rubric of the mass.

Indices of Texts of Scripture and of the matter contained in the Notes, have also been given, together with a list of authors quoted in the Editor's portion of the volume.

In fine, the Editor's design has been to make, as far as was possible within such a compass, this great work what he humbly hopes it may be found—a Manual to the Theological Student.—[Vide Editor's Preface.]

Recently issued—uniform with the above—

An exposition of the Creed, by John Pearson, D. D., late Bishop of Chester, edited by the Rev. W. S. Dobson, A. M.

Preparing for publication

Bishop Burnet's History of the Reformation of the Church of England, edited by Edward Nares, D. D., late Professor of History in the University of Oxford, —in four elegant octavo volumes, illustrated with 26 portraits on steel.

D. APPLETON & CO, Publishers,
200 Broadway, New York.

July 30.

THE PROTESTANT EPISCOPAL TRACT SOCIETY

HAVE just published Ascension Day Tracts of 10 pages; the Mother of St. Augustine, 22, and a Classical Catalogue of all their Tracts. July 2.

POETRY.

From the Englishman's Magazine.

THE CHILD JESUS.

A CORNISH CAROL.

Welcome that star in Judah's sky,
That voice o'er Bethlehem's palmy glen,
The lamp for sages hail'd on high,
The tones that thrill'd the shepherd men:
"Glory to God in loftiest heaven!"
Thus angels smote the echoing chord:
"Glad tidings unto man forgiven—
Peace! from the presence of the Lord!"

The shepherds sought that birth divine,
The wise men traced their guided way;
There! by strange light and mystic sign,
The God they came to worship lay!
A human babe in beauty smiled,
Where lowing oxen round him trod;
A maiden clasp'd her awful child—
Pure offspring of the breath of God!

Those voices from on high are mute,
The star the wise men saw is dim;
But Hope still guides the wanderer's foot,
And Faith renews the angel-hymn!
Glory to God in loftiest heaven!
Touch with glad hand the ancient chord;
Good tidings unto man forgiven—
Peace! from the presence of the Lord!

A Sermon *preached at the Consecration of the Church of Llangorwen, in the Diocese of St. David's, December* 16, 1841, *by* Isaac Williams, B. D., *Fellow of Trinity College, Oxford.*

Rev. xxi. 2, 3.

"I John saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of Heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them."

These words are not spoken only of that great day, when the Son of Man shall be revealed visibly returning to earth, together with His saints; but like most expressions in holy Scripture which speak of the kingdom of heaven hereafter, they designate also at the same time the kingdom of God upon earth, the present Christian Church. To the baptized Christian it is already, we are told, "a new Creation: all things to him are become new," in token and earnest of that "new heaven and new earth, wherein dwelleth righteousness."

In some unspeakable manner, and beyond the heart of unbelieving man, this description is even now fulfilled, and "behold, the tabernacle of God is with men, and He is come down to dwell among them!" For great and amazing as this account is, it is by no means more so than the fulfilment must be of our Lord's promises to His Church; for He has assured us that He will dwell among us,—that He will continue with us unto the world's end,—that He will manifest Himself unto us,—that God the Father, and the Son, and the Holy Ghost, will come and make their abode with us. And indeed the very Name by which He has been pleased to reveal himself to us is that of Immanuel, or, "God with us."

Surely, therefore, in "the Holy Catholic Church," of which the Creed speaks, we may see the fulfilment of this very glowing and high description, for it is, as the Apostle declares, no less than "the House of the living God, the pillar and ground of the Truth." We must, indeed, raise and open our minds, in order that we may enter into promises so truly great and heavenly; and it is much to be observed, that whenever our Lord's disciples, or His enemies, failed in comprehending the meaning of His words, it was always from interpreting them in a sense too low and confined, never for attaching to them a signification too high and divine. O the awful and incomprehensible greatness of the words of God, fulfilled often, again and again, but always fulfilled beyond the thought of man!

Now of this Holy Church of God it is expressly stated in the Text, that she comes down "from God out of heaven;" and this is very much to be kept in mind, in order that we may rightly estimate her character, and afford that attention and reverence which is due to all that appertains to her, that she is, emphatically, "from God, out of heaven." For her ordinances are not of earthly appointment,—"are not of men, nor by man,"[*] but of God; the ministers and stewards of her Mysteries and her Sacraments, and all the gifts of the Church are of heaven, not of earth; and all the graces bestowed on her members are, in the highest and fullest sense, "from God, out of heaven." These words of which we speak, were therefore in one sense fulfilled, when at midnight the song of angels and shepherds was heard, blending heaven and earth together, to sing the birth of Immanuel, or "God with us;" and still more fully when on the day of Pentecost there was heard a sound, as of a rushing mighty wind; that sound was indeed no other than that of the Holy City, the new Jerusalem, coming down from God out of heaven to be with men.

But although it be of the Catholic and Apostolic Church throughout the world that this solemn description is given; yet I trust we may venture, without irreverence or lowering of Divine Words, to apply them, in some inferior sense also, even to this place in which we are met on this day. For by faith even of this "House of Prayer," we may hear a great voice out of heaven, saying, "Behold, the tabernacle of God is with men, and He will dwell with them." For, in fact, by understanding them in this manner, we do but hear our Lord's voice, when speaking to us on another occasion, and look for the fulfilment of His infallible promise in this place; for He has declared that "where two or three are gathered together" in His name, there is He "in the midst of them." This fabric, therefore, when dedicated to Christian worship, is no less than the chosen place of Christ's abode. And if union and concord in His worshippers, is the essential condition and the obligation laid upon us, in order that we may obtain this His mysterious approach and nearness, where can we expect to find these requisites more fully realized, than in a place where we all meet together to use the same prayers; —the same with each other;—the same in some measure with other Christians in all parts of the world; the same which our forefathers have used for more than a thousand years, and indeed, perhaps almost from the very beginning of the Christian Name?

That we may entertain this great and glad assurance, that we shall have indeed no less than Christ's own gracious Presence here vouchsafed to us, will appear still more strongly, when we consider it as the place where the blessed Sacraments are to be administered. For all holy offices which are performed by Christ's delegated ministers in His name, are supposed, in some sense, to be performed by Christ Himself. Thus we several times read in Scripture of Christ[†] baptizing, when we find, on a little inquiry, that it was not that He Himself baptized, but His Apostles in His name; it was He, (said the great forerunner,) that should baptize with the Holy Ghost and with fire. And when God gave direction to Moses for His Priests of old to bless in His Name, He added to the terms of the blessing His gracious promise, "And I will bless them."[‡] He transferred the words from His minister unto Himself, and after saying, "He shall put My Name on the children of Israel," he added, *"and I will bless them."* He laid the duty of pronouncing it on the minister, but the blessing was His own. This consideration attaches an awful interest to the ministrations to be performed in this house: when by faith we look beyond the frail earthly vessel, and forgetting the presence of men in the performance of these things, we discern the presence of God, we press on from things earthly and visible, unto things invisible and heavenly. As seen by the good Christian in spiritual discernment, it is not Paul, it is not Apollos, it is not Cephas, it is Christ that baptizes; if we may say with awful reverence and caution, it is Christ who gives us with His own sacred hands, the memorials of His death, and the pledges of our life: it is Christ, the life-giving Word of God, that is read: it is Christ Who blesses, and pronounces "peace:" it is Christ Who consecrates: it is Christ Who exhorts by His Servants: according to the Apostle's words, "we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead."[§]

Now if the highest and best frame of mind, which a Christian can attain to, is thus humbly and devoutly to cherish Christ's words and appointments, as coming from Him and being of Him, and thus led on by the Spirit to see Christ in all things that are done in His name: —if the more we practise these contemplations, the more we attain unto reverence and holiness of mind, and therefore more closely and nearly approach to great unseen truths of God; if this be indeed so, with what awe and devout worship ought we to solemnize this day, when in some mysterious sense the tabernacle of God comes to be among us; and when He arises as it were, in unspeakable condescension, to take possession of His place! Doubtless we may with reverence use the words of the Psalmist, which our appointed Service on this day puts into our mouths;—and say, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in!"

It is Christ to whom especially this title belongs of "the King of Glory;" and we with unveiled countenance have the privilege, says the Apostle, to behold His glory. Surely therefore the meek in Spirit, to whom "mysteries are revealed,"[‖]—the pure in heart, who have the promise that "they shall see God,"[¶]—and the contrite, with whom His holy Spirit dwells,[**] may, by the eye of faith, discern the glory of the Lord, as when of old it appeared visibly to take possession of God's holy place;—when "the Glory of the Lord filled the tabernacle, and Moses was not able to enter into the tent of the congregation, because the Cloud abode thereon:"[††] and when Solomon dedicated the temple, and "the Glory of the Lord filled the house, and the Priests could not enter into the house of the Lord, because the Glory of the Lord had filled the Lord's house,"—"and the children of Israel" "bowed themselves with their faces to the ground," "and worshipped."[‡‡] Surely, I say, we ought with God's blessing to be no less affected with fear and trembling, though it be also with great joy; for although the Glory, wherein God has come to dwell with us Christians, and wherein we are brought near to Him, be not visible now to bodily eyes, as it was then of old, yet, as the Apostle St. Paul assures us, this the ministration of the Spirit doth indeed greatly "exceed in Glory."

These reflections cannot indeed but appear to a thoughtful Christian as deeply worthy of his most serious and devout attention. For it will, I think, be evident from all that has been said, that even of this House of God's worship, no less can be said than this, that it is, in some sense, "the tabernacle of God" come to be "with men." And if so, then we must remember this awful circumstance, that the material tabernacle of old was strength to the Israelite, when he revered and cherished it, but was death to the Philistine, because he neglected and profaned it, not considering therein God's Presence.

If the holy Patriarch of old was afraid, because he found that God was in the place, and he knew it not; and exclaimed "how dreadful" was the spot which was "none other but the house of God," "and the gate of Heaven;"[§§] shall we with feelings of less veneration and awe approach a Christian Church? Is it not peculiarly "the House of God?" Is it not worthy to be called the "gate of Heaven" in a much higher and more concerning sense than that place where the Patriarch worshipped?—the gate of "the City of God?" the gate of the kingdom of Heaven come near unto us? Nay, indeed, as the holy place of Christian worship, may it not in some sense be said to be like that "gate" of which our blessed Lord Himself spake, that "whosoever knocketh" at that gate, "it shall be opened"[‖‖] unto him? Surely the true Israelite, the guileless Nathanael under the Gospel, is privileged to "see greater things than these;" to see in the Christian Church, the true fulfilments of the Patriarch's typical vision; and on account of the greatness of the privileges and graces to be found therein, to behold with spiritual eyes the heavens opened, and "the Angels of God ascending and descending,"—and "the tabernacle of God" come to be "with men."

(To be continued.)

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[*] Gal. i. 1.

[†] St. John, iv. 1. 2.; iii. 22. 26.

[‡] Num. vi. 27.

[§] 2 Cor. v. 20.

[‖] Ecclus. iii. 19.

[¶] St. Matt. v. 8.

[**] Isaiah lvii. 15.

[††] Exod. xl. 34, 35.

[‡‡] 2 Chron. vii. 1, 2, 3.

[§§] Gen. xxviii. 17.

[‖‖] St. Matt. vii. 7.

WESLEYANISM.

Its professed object at its origin was to promote, by means more or less questionable, a *true Church-of-England faith.* It now boldly seeks to supersede not only the Church of England, but has invested the Conference, a self-constituted assembly of self-made teachers, with powers which belong only to the Church Catholic. The Conference, therefore, is rivalling the Church of Christ! Can we doubt the issue of the contest, or wonder if divine vengeance should strike such adversaries with judicial blindness? Already, as several learned men have shown—Archbishop Magee, Bishop Lavington, and others—has Methodism contracted no inconsiderable portion of the heresies of Donatus, Sabellius, Arminius, Calvin, Socinus; already has it imbibed some of the worst dogmas of Popery, as well as the most pernicious errors of the Protestant dissenters. We do not dare to say whether the prediction of their *human* founder has yet been fulfilled,—"when Methodists leave the Church, God will leave them;" —but this may be said, and said it now is in all Christian charity, that their condition is one of exceeding peril, and exists a memorable beacon to all who, on the pretence, or even sincere desire, of doing God service, renounce those means of accomplishing good which God hath appointed. "We count those persons to be heretics, who, though they pretend to profess a sound faith, have separated themselves, and made congregations contrary to our canonical bishops."—*Council of Constantinople, A. D.* 381.

EARLY PIETY A DEFENCE AGAINST NOVELTY IN RELIGION.

It is manifest to the most casual observer, that the present age is characterized by wild ecclesiastical movements, by a disregard of old and established institutions, and by an eager pursuit of every religious novelty which the wit of man can devise. In the estimation of a large class of religionists, every thing that is old and settled, is entirely unsuited to this enlightened age; while all that is new in form, and unsettled in principle, is seized upon and held up to the gaze of the multitude as evidence of growing intelligence, and more intense Christian enterprise. Modes of advancing Christianity long tried, and well approved; ecclesiastical organizations as old as Christianity itself; forms of worship, venerable for their antiquity, and approved by the great and the good of all sects and all creeds, have alike fallen before a merciless spirit of radicalism, and have been succeeded by new forms and organizations, which, in all probability, will answer but a temporary end, and be in turn succeeded by others of even a more novel and questionable character. It would seem to be admitted, to a considerable extent, that Christianity ought to be undergoing a continual transmigration, passing like a subtle spirit from body to body, to adapt it to the changing tastes of successive generations.

It is proper to inquire for the cause of this perverted state of things. Why is the Christian mind, at the present day, so fond of new and untried measures? The answer is ready, —It is because religion is so seldom planted in the mind in early life. As a general rule, men grow up to manhood with no religious principle. Their affections become strongly fastened on the world; they love its fascinating pleasures and delusions, and become settled in habits and principles, as opposite to holiness as darkness is to light. The consequence is, that if ever these inveterate habits of sin are broken up, and they are brought to penitence and faith, there is a total revolution at once in their whole character. They become conscious of new desires, new hopes, new fears, new perceptions; are guided by new impulses and new principles; in short, they are suddenly introduced into a new state of being. What wonder that, in many cases, they should have itching ears, desiring to hear new things? What wonder that they should get the idea that Christianity is full of novelty, when it has thus introduced them, by a process so sudden, into a state so new, so unlike all they had ever seen or felt before, and when it has given a new aspect to every object in the whole range of the moral and natural world?

Let us suppose an adult person who was born blind, and has never seen the light, to be suddenly restored to sight. Such an one would, of course, be in danger of employing his eyes so incessantly on the thousand novelties presented, as to induce a second blindness more obstinate than the first. So with the man who has lived to adult age in spiritual blindness, and is then introduced suddenly into the marvellous light of the Gospel; he is in great danger of becoming discontented, restless, fond of novelties, disposed to search into secret things which belong to God only, and, finally, of so perverting his vision as to be unable to see objects in their true proportions.

But let the mind be brought under the control of religious principle in early life; let the first aspirations of the soul be taught to ascend to God, and let the first words articulated be those of prayer; religion will then be no novelty; wrought into the very framework of the soul, it will form the earliest basis of character. Piety becomes, in such cases, a calm and settled principle; it has no fitful and wayward tendencies. Let religion be the earliest companion of the child, and it will seldom be treated rudely when that child has grown to manhood. Violent revolutions will seldom be attempted, either in her forms or spirit. Old and tried friends are the last objects that we would see continually changing. We seldom become reckless enthusiasts on any subject with which we have been familiar from childhood.—*Christian Witness.*

DEATH-BED REPENTANCE.

I will not pronounce any thing concerning the impossibility of a Death-bed Repentance: but I am sure that it is very difficult, and I believe very rare. We have but one *example* that I know of in the whole Bible, of the repentance of a dying sinner; I mean that of the Penitent Thief upon the cross; and the circumstances of his case are so peculiar and extraordinary, that I cannot see that it affords any ground of hope and encouragement to men in ordinary cases. We are not like to suffer in the company of the Son of God, and of the Saviour of the world; and if we could do so, it is not certain that we should behave ourselves towards him so well as the Penitent Thief did, and make so very good an end of so very bad a life. Alas! how little is it that the sick and dying man can do in such a strait of time! In the midst of so much pain and weakness of body, and of such confusion and amazement of mind, with what heart can he set about so great a work, for which there is so little time? With what face can he apply himself to God in this extremity, whom he hath so disdainfully neglected all the days of his life? And how can he have the confidence to hope, that God will hear his cries and regard his tears, that are forced from him in this day of his necessity—when he is conscious to himself, that, in that long day of God's grace and patience, he turned a deaf ear to all his merciful invitations, and "rejected the counsel of God against himself?" In a word, how can he, who "would not know *in that his day*, the things which belonged to his peace," expect any other but that they should now be for ever "hid from his eyes," which are ready to be closed in utter darkness?

We should take up a present and effectual resolution not to delay our repentance, and the reformation of our lives, that we may not have that great work to do when we are not fit to do any thing; no, not to dispose of our *temporal* concernments, much less to prepare for *eternity*, and to do that in a few moments, which ought to have been the care and endeavor of our whole lives: that we may not be forced to huddle up an imperfect, and, I fear, an insignificant repentance; and to do that in haste and confusion, which certainly does require our wisest and most deliberate thoughts, and all the consideration in the world.—*Archbishop Tillotson.*

THE PRAYER OF FAITH.

Alas! how soon, how immediately a creature that lets go his sustaining prop, becomes the sport of every tempest! In vain he lifts himself up, in vain he strives with all the powers of a natural man; his strength has gone from him; he is defenceless, and there is none to help him. It is with the spirit, as with the body; in God it lives, and moves, and has its being; if the uniting cord is slackened for a moment, the increased feebleness of a sinner shows it. Is he fighting as a good soldier? he drops the shield of faith, and the Philistines come upon him and bind him. Is he, like Elijah, on his journey to the mount of God? he falls into a slumber, and then this child of weakness needs one mightier than an angel to wake him; and if, in the raging storm, he parts with his trust, it grows too rough for him, as it did for Peter, and despair threatens him with a sepulchre. But now comes the prayer of a perishing man, the blessed refuge of every destitute disciple. The soldier sends it up to heaven in his extremity, and with it he breaks in pieces the Philistines' bands; the burthened traveller remembers it in his distress, and it is heard, and the wearied man goes on rejoicing; and in the midst of the deepest waters, when an adverse wind is blowing hard about us, and we have thrown away our confidence, and lost the light of the day-star, *then*, when the poor afflicted is just beginning to sink, the prayer of faith shall ascend from him, that cry of distress which is known and understood in heaven, "Lord, save me."—*Rev. F. G. Crossman.*

EXTEMPORE PREACHING.

One Sunday, when Mr. (afterwards Bishop Bull) had begun his sermon, as he was turning over his Bible to explain some texts of Scripture which he had quoted, it happened unfortunately (as it was thought) that his notes, contained in several small pieces of paper, flew out of his Bible into the middle of his church, by which means there was instantly raised a laughter in many of his congregation, consisting chiefly of wild seafaring persons; these, concluding that their young preacher would now, for want of his materials, be entirely at a nonplus, were not a little pleased, and prepared themselves hereupon to sport at him with an air of contempt, not considering him as the minister of Christ to them in the weakness of flesh; but some, who were soberer or better natured than the rest, condemning the levity of those scoffers, with great concern gathered them up and carried them to him in his pulpit. Mr. Bull took them; but perceiving most of the company there present to be rather inclined to triumph over him in that surprise, and to insult his youth, which stood in need of such props, immediately clapped his notes into his book again and shut it, not without great presence of mind, and then gave himself the liberty of discoursing to them on the spot, prosecuting the subject which he had begun; which he performed so much to their satisfaction, that they who at first were most inclined to laugh at him began to grow serious. This mightily advanced his reputation for the future among them. A facility of addressing bodies of men upon the instant is a valuable gift; but the *habit* of preaching extempore is not to be commended. Demosthenes, the famous orator, used to say, he had too much respect for the people of Athens ever to address them without careful preparation; and the more exalted the subject, the greater, of course, the need of meditating what we shall say. The art of extempore preaching is easily acquired, but very frequently at the expense of simplicity and solidity. The preacher is often carried away to make statements which his calmer judgment would disapprove; and the people are tempted to think more of the person addressing them than of the lesson which he teaches.—*Book of Anecdotes.*

GREGORIAN CHANTS.

☞ In consequence of the illness of the Printer, the Gregorian Chants will not be ready for delivery before the 10th of August. J. A. SPARKS.
July 30.

BROOKLYN COLLEGIATE INSTITUTE,
An English and Classical Boarding School
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THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

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References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to John Young, Brooklyn, will meet with prompt attention. June 25.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder*, Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

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November 6.

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JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.
J. A. SPARKS, 111 Nassau street
June 26.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
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April 9—tf

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A Catalogue of Theological works for sale by W. & P. June 11

J. A. SPARKS,
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BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

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He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. June 27.

PLAIN SERMONS.
JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs. J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.
Benjamin T. Onderdonk,
Bishop of the Diocese of New York.
New York, June 14, 1841. April 30—tf

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The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

JUST PUBLISHED, BY J. A. SPARKS,
111 *Nassau street*,
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